

2  
M E D E A:  
A  
T R A G E D I E.

Written in Latine by *LUCIUS*  
*ANNÆVS SENECA.*

Englished by *E. S. Esq;*<sup>2. arbutum</sup>

WITH  
A N N O T A T I O N S.

*Non estis teneris apta Theatra Modis.*

*Ovid. Amorum. L. 2. Eleg. 1.*

L O N D O N,

Printed for *Humphrey Moseley*, and are to be sold  
at his shop at the Princes Armes in *St. Pauls*  
Church-yard. 1648.

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## To the Reader.



E who hath spent some vacante  
Houres in the rend'ring of *this*  
*Peere* into English, conceives  
it a thing altogether needles to  
perswade the Reader to a bet-  
ter liking thereof then his own  
Judgement shall incline him to.

For since there are but two things against which the Reader may seeme to except, either against the worke, as *Seneca's* in the Originall, or as *his* in the English, he is of Opinion, that for *the first* it is secure in its owne worth, and himselfe likewise in the choice of this from amongst the rest of the *Tragedies of Seneca*, if the Reader, as he was, will bee led by the judgement and suffrage of the Learned. And therefore in that respect he thinks it may rather *challenge*, then *intreat* an Approbation. And for *the latter*, (though he bee not ignorant unto how much prejudice Workes of this Nature are liable, yet) he conceives that to seeke by any kind of prepossession to take off the freedome of judgement (he *meanes* such as hee appeales to the Censure of a Competent Judge) would seeme no other then a Bribery of the Pen, a way not suiting with his Ingenuity. He therefore held it best to expose it as it was drawne in its owne Colours, unset off with any Varnish. Nor shall he take it ill, if he finde the Judicious passing a Rigid or severe Censure on the same, since hee

declares, it is no more then what hee himselſe hath already done. Yer thus much hee thought fit to deſire the Reader to take notice of; that this *Verſion* ( ſuch as it is ) is not by him ſtil'd a *Tranſlation*; but a *Paraphraſe*, ( although it may be with ſome it might haue the Favour to paſſe under the *ſiſt Title* ) a way perhaps more generally taking wherein ( his Modeſty gives him not leave to ſay ſo of this Piece ) the Ma- jety and ſpirit of an *Author* is Retain'd, though not the Letter. Now, whether this be anſwerable to thoſe \* *Lawes* by *Quintilian* not onely allow- ed of, but commended; let the knowing Reader determine.

*Non enim eſſe Inter-  
pretationem  
ſantum volo ſed  
circuſilem  
Sensus certa-  
men atq; ama-  
lationem.  
Quintil. l.  
10 c. 5.*

Farewell.

To



EDWARD SHERBURNE Esq;

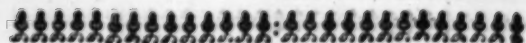
**T**hat wife Philosopher, that had design'd  
To life, the various Passions of the Mind,  
Did wrong'd *Medea's* Jealousie preferre  
To entertaine the Roman Theater;  
Both to instruct the Soule, and please the Sight,  
At once begetting Horror, and Delight.

This Cruelty thou do'st once more expresse  
Though in a strange, no lesse becomming dresse:  
And her Revenge hast robb'd of halfe its Pride,  
To see it selfe, thus by it selfe out-vy'd;  
That boldest Ages past may say, our Times  
Can speake; as well as act, their highest Crimes,

Nor was't enough to doe his Scene this right,  
But what thou gav'st to us, with equall light  
Thou wouldst bestow on him; nor wert more just  
Unto the Authors Worke, then to his Dust;  
Thou dost make good his Title, aid his Claime,  
Both vindicate his Poëm, and his Name;  
So shar'st a double Wreath; for all that We  
Unto the Author owe, he owes to thee.

Though change of Tongue, stolne praise to some afford,  
Thy Version hath not borrowed, but restor'd.

THO. STANLEY.



TO HIS  
Honoured Friend *Edw: Sherburn* Esq;  
ON  
SENECA'S *MEDEA* by him  
ENGLISHED.

**W**Hil't loftie *Seneca's* Cothurnall Muse  
Doth in *Medea* a new rage infuse,  
And in her Brest kindles a greater fire,  
Then that in which *Cressa* did expire,  
Gives her a Tongue as killing, as the Steele  
She arm'd her hands with, when her Sons did feele  
Her murdering Stabs; that't may in question fall  
Which were her tongue, or hand, most Tragicall;  
And whil't (deare Friend) thy industry presents  
His Latian Scenes in English Ornaments  
With equall Grace, and with as high a Rage,  
As when presented on the Roman Stage  
They did a horreur, mixt with pleasure, raise,  
He spreads *her Infamy*, and thou *his Praise*.

A. F.

Dra-

\*\*\*\*\*

## Dramatis Personæ.

MEDEA. CREON. NUNCIUS, *Nurse to*  
MEDEA. JASON. CREUSA. CHORUS.

*Mutes.*

MARMORUS } *the Sons of MEDEA.*  
PHARITES }

CHARDS and SOULDIERES.

*The Scene. C O R I N T H.*

\*\*\*\*\*

## The Argument.

4-  
M E D E A, having under Pretence of restoring Pelias his Youth (as she before had done old Aësons) deceitfully caus'd his Daughters out of that pious hope, impiously to murder their Father; and so reveng'd her selfe of him for the Wrongs he had done her Husband, by the slaughter of his Kinsfolks, and the unjust detention of his Kingdom of Thessaly: By Inchantments avoids their vengeance, and escapes to Corinth; where Jason, flying from Acastus, (who for the Murder of his Father Pelias, pursu'd both him and Medea, with revengefull armes) likewise arriv'd. Whom Creon King of Corinth courteously entertain'd,  
upon

## The Argument.

upon Condition he should put away Medea, and marry his Daughter Creusa. This, Jason out of Necessitie consenting to, Creon for the better securitie of his State, enjoynes Medea present banishment. She full of Rage, and thirsting for revenge before her departure by Intreatie obtaines of Creon one dayes Respite for the taking of her last farewell of her Children. In which space she sends a Crowne, and a rich Robe infected with magicall Poysons as a Present to the new Bride Creusa: Which being put on, sets her all on flame, consuming likewise her Father Creon coming to her Rescue, and with him his whole Pallace. That done, to be further reveng'd of her Husband, shee murders the two Sons she had by him, in his sight; And so mounting her Charriot drawn by Dragons, takes her Flight through the Aire.

## ERRATA.

### In the P O E M.

Page 15. l. 8 for reserv'd read preserv'd. p. 30. l. 3 for Maries r. Mariners. p. 27. l. 22. for We r. with p. 39. l. 12. for Swedes r. Swerco. ib. l. 22. for these r. those p. 24. l. 12. for Raies r. ralle. p. 47. l. 13. for by r. be.

### In the ANNOTATIONS.

Page 55. l. 61 for Nuptials r. Nuptials. ib. l. 10. for Nuptiare Confil-  
aria r. Nuptiarum Conciliaria. ib. l. 19 for President chiefe, r. Prefidex and  
chiefe. p. 59. l. 18. for Ticket r. Thicket. p. 62. l. 7. for *funditus r. funder-*  
*bus.* ib. l. 5. for Reins r. Pleins, and for *antromack r. antromack.* p. 54.  
26. for *Vergilia r. Vergilia.* p. 68. l. 4. for lead to r. lead her to. ib. l. 19.  
for ended r. rendred. ib. l. 20. for I render, r. which I render. p. 69. l. 13.  
for the r. they. p. 73. l. 22 for Nedes r. Stadium. l. 29. for running r. can-  
ning. p. 74. l. 9. for whose r. those p. 67. l. 11. for at r. to. p. 77. l. 11. for  
justly r. justice. p. 77. l. 1. for India r. Iadea.

MEDEA.



# MEDEA.

## A TRAGEDY.

---

Act the first, Scene the first.

---

Enter *MEDEA* Solo.



Ou (1) Nuptiall Powers! and thou (2) *Lucina*,  
And carefull Guardian, of the (3) Geniall Bed.

And (4) thou who *Tiphys* taught'st, as with a rein,  
To guide the (5) first Ship, through the subdu'd Maine!

(6) Dread Sovereign of the Seas! thou ever bright

*Phœbus*! that to the world divid'st thy light.

(7) Three-formed *Hecate*! that dost display

On nightly mysteries thy conscious Ray

\* Head, \* *Proles Puer-*  
perii, seu *Præ-*  
fecta *Parenti-*  
entibus.

B

And

And all yee Gods by whom false *Iafon* swore !  
 Or you, *Medea* rather should implore,  
 Darke Chaos ! deeps Internall ! damned foules !  
 The King who Hells sad Monarchy controules,  
 \* *Proferpius* And \* *Queen* with better faith was ravished,  
 Heare whilst we imprecate ! yee ( 8 ) Furies dread !  
 The punishers of guilt ; in bloody hands  
 Grasping your pitchy-blacke, and sulph'ry Brands,  
 With snaky Curles, and squallid looks appeare !  
 As horrid, at our Nuptialls as you were.

\* *Creusa* the  
 Daughter of  
*Creon* King  
 of *Corinth*,  
 whom *Iafon*  
 ( repudiating  
*Medea* ) had  
 newly married.  
*Euripides*  
 ( in *Medea* ) &  
 some others  
 give her the  
 name of  
*Glauca*.

Death on the new-made \* *Bride*, on *Corinths* King,  
 And our owne Progeny, untimely bring.  
 And with some imprecation yet more dire,  
 'G ainst my false Husband, my fell minde inspire.  
 Live he, through Townes, despis'd and friendlesse rove,  
 Feare, hatred, poverty, and exile prove,  
 With me his Wife againe ; and harbour, from  
 A stranger crave ; now a knowne Guest become.  
 And, then which, none a greater curse can be,  
 Children beget he like himselfe, and me.  
 See ! our Revenge doth with our Wish conspire ;  
 These we have borne : We Plaints in vaine expire,  
 Why rush we not upon our Foes ? and there  
 The Bridall Tapers from the Bearers teare,  
 Extinguish them, and bury all in Night ?

Behold'st thou this thou Fountaine of all light,  
*Phabus*, ( 9 ) the Radiant Author of our Race ?  
 And driv'st through Chrystall skies, thy wonted space ?  
 Ruane'st thou not back unto the East ? and Day  
 Remear'st ? O ! to me resigne thy sway ;

# M E D E A.

3

Give me the Guidance of those burning Reines  
 That rule the Coursers with the fiery Maines,  
 I'd scourge, 'till Corinth whole, (10) small Land divides  
 Two opposite Seas, and breakes their battering Tides,  
 Consum'd in Flames, should make them way to joyne.  
 Nought rests to doe; but that a Nuptiall. Pinc  
 We beare; and when the holy Prair's, and all  
 The Rites are done, then, that our victimnes fall.  
 Through thine owne Bowells reach at thy Revenge  
 Soule if thou liv'st; all Womanish Feares estrange,  
 Let thy stout minde, on her old strength presume,  
 And more then Scythian Ferity assume.  
 What Ills, once (11) Colchos, now shall Corinth see,  
 Horrid, unperpetrated crueltie,  
 Terror to Men and Gods, workes in my Minde;  
 Wounds, Death, \* spred Funeralls of Limbes dis-joyn'd;  
 Pish! what slight, triviall Ills doe we recount?  
 Acts of our Virgin hands: Our Rage should mount  
 Ills more sublime; more horrid Acts of Bloud  
 Suite with our married state, and Motherhood.  
 Courage then: On, to act thy Tragedy  
 With all thy Furie; that Posterity  
 Thy fatall Nuptialls, and divorce may finde  
 Equally signall; — Stay; thou rash of minde!  
 Thy spouse by what meanes leav'st thou? — by the same  
 I once did follow him: All sence of shame  
 Abandon, and delayes as fruitlesse flye,  
 "The Faith by Ills confirm'd, by Ills shall dye. *Ex. Medea.*

\* See the An-  
 notations at  
 the number  
 (11) in fine.

B 2

CHORVS

## C H O R U S

*Of Corinthian Women, Singing an Epithalamium to the  
Nuptials of Jason and Creusa.*

- (12) You Gods, whose Empire in the skies,  
Or in the tumid Ocean, lies!  
These (12) Princely Nuptials bleſſe we pray,  
(12) Whilst all due Rites the people pay:  
First to those (13) Powers that thunder ſling,  
And Scepters beare; for offering  
A Bull, white without ſpot, ſhall dye,  
A Heifer that did never try  
The ſervile Yoake, then ſnow more white,  
Thee, (14) O *Lucina*! doth delight.  
(15) To her, who *Mars* his bloody hands,  
Doth manacle in peacefull Bands,  
Who ſtriſes of Nations doth compoſe,  
Whoſe (15) Horne with growing plenty flowes,  
Shall fall a gentler Sacrifice.  
(16) And thou who theſe Solemnities,  
And Rites \* Legitimate doſt grace,  
And the nights ſullen darkneſſe, chaſe  
With thy auſpicious hand, come drown'd  
In Wine, thy (16) Head with Roſes crown'd.  
(17) And thou bright Star, with ſilver ray,  
Fore-runner of the Night, and Day;  
That ſlew to thoſe doſt ſtill returne  
Who with loves mutu'all flames doth burne.

\* As oppos'd  
to Medea's  
Nuptials,  
which were  
Clandefline  
and Illegiti-  
mate; as in  
the Act of  
this Chorus.



# MEDEA.

5

Mothers that long, Daughters new wed  
With thee thy early beames to spread.

'Mong the (18) Cecropian Dames, the Pride  
For Beaury, vaile unto the Bride

The Virgins of the (19) Wallelie Towne  
Who on (20) Taygetus his Crowne

Themselves, (as is their Countries guise)  
In (20) manly Pastimes exercise.

And those their limbes in (21) Dirce lave  
Or in (22) Alphæus sacred Wave.

To the (23) Æsonian Youth, for grace  
And Forme, shall (24) Bacchus selfe give place,

Who to the Yoake fierce Tygers chaines,  
Or he who o're the (25) Trypods raignes,

Milde Brother, to the (26) sterne Maid,  
The (26) Swan-got Twins faire *Lada* laid,

*Castor*, with *Pollux* who for blow  
Of weighty (27) Sledge, doth all out-goe,

Yield to \* *Æsonides* the day.

\* *Iafon*.

So, so Cælestiall powers we pray,  
All wives excell the the beauteous Bride,

The Bride-groom passe all men beside.

\* The Bride.

When with the Virgin Quire \* she joynes  
Her look 'bove all with lustre shines.

So when the Sun his Beames displayes,

The splendour of the Stars decayes.

So fade the (28) Pleiads, scarcely seen,

When with her borrowed shine, night's Queen  
Inorbs her Crescent, so to th' eye

White blushes with (29) Phœnician Dye.

So when day dawnes, So's ruddy light  
Shewes to the dew-wet Shepherds sight.

From (30) Phasis horrid bed releast,  
Went with unwilling hand, the Breast  
To touch of such a barbarous Bride,  
With Parents wills first ratifi'd,  
Now happy wed a Grecian dame.  
Now Youths with Taunts permissive, game  
And in loose Rimes chant sportive words,  
Rare is this licence 'gainst your Lords,  
Faire (31) Issue of the God of Wine,  
Tis time to light thy carved Pine :  
(32) With Wine-wet fingers, then put out  
The solemn Flame ; whilst all the Rout  
With mirthfull jollity doth ring,  
And the (33) Fescennine youths doe sing  
Their Festive Flouts; seee want these Rites,  
And grace of Hymeneall lights,  
Who as a fugitive shall wed  
Her selfe unto a forraigne Bed.

## Act the Second. Scene the first.

Enter *MEDEA*, and her *NURSE*.

*MEDEA*.

\* The Marriage Song. **O** H ! I am flaine ; the \* Hymeneall's sound  
Hath pierc'd my Eares, and giv'n my Heart a wound.

The Ill I suffer, I scarce yet beleeve.  
 And thus could (1) *Jason* cause *Medea* grieve?  
 When from my Father, Countrey, Crowne, and State  
 H' had brought me, thus, to leave me desolate  
 In a strange Land? could he our merits slight?  
 Cruell, and thanklesse wretch! whose pow'rfull might  
 Seas rage, he saw, and force of Flames out-went?  
 Thinks he then all our stock of Mischiefe spent?  
 Perplex'd and wav'ring, my unquiet Mind  
 Labours, which way she may her vengeance find.  
 Would Heav'ns he had a Brother! Stay; a Wife  
 He has; let's then attempt against her life,  
 Full Compensation for all injuries.  
 If Greek, or Barbarous Townes, ( in villanies  
 Skill'd ) have knowne a mischiefe, such as thou  
*Medea*, yet ne're knew'st, or practis'd'st, now,  
 Now attempt the like. Let thy resolves finde  
 Concell from thy owne Ills; call to thy minde  
 The signall (2) Glory of the Colchian Crowne  
 Made prize; thy Brothers Limbs dissected, throwne  
 About the seas; sad Funerall to his fire!  
 Thinke on old (3) *Pelias* boyling o're the Fire.  
 How oft have we spilt guiltlesse blood? yet n're  
 Did we act Ills in rage; Loves rage we beare.  
 'Tas what could *Jason* doe, at the dispose  
 Of a Superiour power? — His Breast oppose  
 T' a murdering sword. — Ah! better words afford  
 My passionate Griefes; rather, so Fates accord,  
 May he live still my *Jason* as before.  
 If not, yet may he live; mindfull of poore

## MEDEA.

*Medea*, to whose love his life's a debt,  
 The fault was wholly *creans*: by whose great  
 O're-ruling power, our marriage-bands he brake;  
 He did the Mother from her Children take,  
 He cancell'd our strict-plighted faith; Hee, he,  
 The Butt of our deserved vengeance be.  
 I'll bury his proud Pallace in a high  
 Heap of Ashes, whilst the black Clouds that flye  
 Of Flame-driv'n smoak, (4) *Malea* shall amaze,  
 Which storme-bear Vessells puts to long delays.

## NURSE.

For love of Heav'n be silent, and restraine  
 Passion to recluse sorrow; "who sustaine  
 "Wrongs that oppresse 'em, with a quiet mind.  
 "And unmov'd thoughts, know best the way to finde  
 "How to repay 'em. Anger kills, conceal'd;  
 "Hates misse of their revenge, when once reveal'd.

## MEDEA.

"That griefes but small which Councell can o're-sway;  
 I'll meet all opposites.

## NURSE.

Thy fury stay  
 Deare Daughter; scarce a still retirednesse  
 Secure thee can, open Attempts much lesse.

## MEDEA.

"Fortune the Valiant seares; but tramples on  
 "The coward soule.

## NURSE.

*MEDEA.*

9

*NURSE.*

"Then resolute

"Is good, when the Attempt is possible,

*MEDEA.*

"What

"To courage, and a mind resolv'd, is not?

*NURSE.*

"No hope a Remedy t' a lost affaire

"Doth shew.

*MEDEA.*

"Who nought can hope, should nought despair.

*NURSE.*

(s) The Colchi'ans hate thee, in thy spouse no Faith  
There is; of all thy vast store, Fortune hath  
Not left thee ought.

*MEDEA.*

Yes, here's *Medea* still,  
Here Seas, Earth, Fire, Gods, Thunder, what can kill  
As well as Steele behold.

*NURSE.*

Th' incens'd Ire  
O'th' King yet's to be fear'd.

*MEDEA.*

## MEDEA.

MEDEA.

\* As great a  
King as Cre-  
on

What was our \* Sire ?

NURSE.

Fearst thou not force of Armes ?

MEDEA.

Not though from Earth  
They sprung, and took from thence their hostile birth.

NURSE.

Thou'lt suffer death.

MEDEA.

'Tis that we wish.

NURSE.

Be led.

At my request to lie.

MEDEA.

That I e're fled

I grieve ; Medea flie ?

NURSE.

Thinke what thou art,

A Mother.

MEDEA.

*MEDÆA.*

11

*MEDÆA.*

Yes, by whom, you see.

*NURSE.*

To part

Hence doubtst thou?

*MEDÆA.*

No; wee'll goe, but first revenge

*NURSE.*

Th' avenger will pursue.

*MEDÆA.*

It will be strange

If we not finde him obstacles.

*NURSE.*

Suppress

These Menaces rash Woman, and redresse

Thy pertinacious thoughts; with time comply.

*MEDÆA.*

Fortune m' Estate may ravish from me, my

Minde she ne're can rob me of. Harke! I heare

The Pallace doores to creak; who is't drawes neare?

'Tis *Cress* the proud Tyrant, *Cress*, high,

Elated with (3) Pelasgian Royalty.

*Scene*

# MEDEA.

## Scene the Second.

Enter CREON.

\* Medea.

Yet does \* *Atta's* noxious issue stay  
 Within our Confines ? not yet gone away ?  
 Something she machinates, whom all doe brand  
 For Noted Fraud, and a nefarious hand ;  
 Whom spares she ? whom, suffers secure to rest ?  
 T extirpate by the sword this worst of Pest  
 We once resolv'd ; th' Intreaties of our Son-  
 In-law prevail'd ; and our Concession  
 Got, that she might live ; on termes she quit  
 Our Realmes from future feares : with looks that threat,  
 And truculent Aspect, she 'gins to bend  
 This way her steps, as though she did intend  
 Some speech with us ; Our Guard there ! Hence, Away  
 With her, nor suffer her to speak ; t' obey  
 A Kings Command, once let her learne ; with speed  
 Dispatch, and send the Monster gone.

MEDEA.

What deed ?

What Crime of ours must you by flight ?

CREON.

A Cause

\* Spoken  
 Ironically.

The \* Innocent soule demands !

MEDEA.

"If by the Lawes

"You



*M E D E A.*

13

"You governe, 'fore you Judge first understand.

"If by your will alone you rule, command,

*C R E O N.*

Dispute not ; 'tis our pleasure, right, or wrong.

And thou shalt suffer't.

*M E D E A.*

"Vnjust Scepters, long

"Continue not.

*C R E O N:*

Away ; to Colchos , hie

To your owne home againe.

*M E D E A.*

Most willingly,

So he that brought me thence, returne with mee.

*C R E O N.*

Your Wishes come too late to our Decree,

*M E D E A.*

"Who ought decrees, nor heares both sides discalt,

"Does but unjustly, though his Doome be just.

*C R E O N.*

Old *Pelias* ru'd for lending thee an Eare,

But speake; and your egregious Cause let's heare.

*M E D E A.*

Ἄσπετος ἔστω  
 οὐδὲ λείπονται  
 Ὀλὶ γὰρ ἔστω  
 αἰὲς ἡ πόλις  
 ἡμεῖς δὲ  
 Χελιδνὸς ἐσ-  
 τὼς ἀντιπάλ-  
 λους. Eurip.  
 Medea.

How ill appeased is the wrath of Kings,  
 And what a pride in royall Fancy springs,  
 Their first-fix'd Resolutions to pursue,  
 From our owne Princely thoughts w<sup>h</sup>ave learn'd too true,  
 For though with sad Calamity oppress'd,  
 Scorn'd, supplyant, our-cast, ev'ry way distrest  
 W<sup>e</sup> are now, we once, in Royall State did shine,  
 And from bright Sol drew our Illustrious line.  
 What (5) Phasis in his winding Armes doth close,  
 What 'ere behind the (6) Scythian Pontus shoves,  
 Where the salt Waves grow fresh with floud-mixt streams,  
 All that extent of Land, whose borders, hems  
 The silver (7) Thermodon ; in trampled Fields,  
 Where (7) widdowed Troopes display their lured shields,  
 My Father with Imperiall Scepter swaves.  
 In joyes of Royalty, and happy dayes  
 There flourished we ; Our Marriage-bed those sought  
 Whom now, we seek : But Fortune, light as thought,  
 From us those Sceptred Glories having rent,  
 Hath now expos'd us to sad Banishment.  
 " In Crownes confide ! whose wealth Chance doth transfer  
 " At pleasure ; But this yet, what no day e're  
 " Can take from them, Kings, great, and glorious have,  
 " To help th<sup>e</sup> afflicted, and the suppliant save.  
 This onely from our Colchian Realmes, away  
 We brought, that by our favour, we can say  
 The flower of Greece and Princely Ornament,  
 Achaia's chiefest strength, the high descent

Of Gods, were sav'd from death. *Orpheus* whose song  
 Charms stony Rocks, and draws the Woods along  
 Is our free gift; that *Leda's* Twins survive  
 Our double bounty is; by us doe live  
 The sonnes of *Boreas*, (8) *Lyneus*, he whose sight  
 Extends crosse Pontus its emitted light,  
 And all the (9) *Minyæ*, by our Favour, were  
 Reserv'd from ruine: not to mention here  
 The \* Chiefe of all those Chiefes; whose safety, we  
 Reckon no debt, to none imputed bee.  
 To you the rest, to us, this one we brought  
 Away: Inveigh your worst then, count each fault  
 Of ours, of all this onely can you blame,  
*Argos* returne: yet if our Virgin shame,  
 And love of Father, had not stoop'd to love  
 Of *Jason*, (whom 'fore these we did approve)  
 The Chiefe of Greece had perish'd, and your sonne  
 To ruine, on Bulls flaming breaths had run.  
 Fortune our Cause m' oppresse, (though undeserv'd)  
 Yet shall we ne're repent to have preserv'd  
 The off-spring of so many Kings: With you,  
 Of all our Crimes is the reward, and due.  
 Condemne us so you please; but first the Crime  
 Declare: W' are guilty; true: Sower, what time  
 (*crash* thy (10) knees we touch'd, and did implore  
 The (10) Faith of thy protecting hand. No more  
 Aske we at present, but some place obscure,  
 Where we our selves and sorrowes may immure:  
 If from this City banish'd by your doome,  
 Within your Realmes, afford us yet a roome,

\* Jason.

That we with rigor rule not, nor with high  
Pride, trample upon humbled misery,  
Sufficient Proofs we seem in this to have shewn  
By such a \* Son-in-law electing; One  
Exil'd, afflicted, terrifi'd with feares.

\* As Jason.

\* Son of Pe-  
lias.

For thee the young \* *Atalus*, who now weares  
*Thesalia's* Crowne, lecks with death-threatening ite,  
T'avenge the Murder of his aged Sise,  
And his dissected Parents Limbs; when by  
Thy false suggestions led, too credulously,  
The perpetration of so foule a fact,  
The pious sisters impiously did act.

Wave thine, and *Jason* can his Cause maintaine,  
No guilt of blood his guiltlesse hands did staine  
Nortouch of wicked Steele; farre from thy dire  
Counsell, he still innocuous did retire.  
But thou vile Machanatrix of all Ills,  
Whom wom'anish spleen, and manly courage, steeles  
For all attempts, regardlesse of thy fame,  
Be gone, and purge our Realmes of such a shame.  
Hence your letiferous simples take; from feare  
Free our perplexed Subjects, and else-where  
With thy Complaints vex Heav'n.

MEDEA.

To be gone

Compell y<sup>e</sup> us? or Ship, or a Companion

Afford;

*M E D E A.*

17

Afford ; why us alone, command you hence ?  
 Alone we came not ; or if your pretence  
 Be feare of Warre, expell us both ; why two  
 Equally guilty, thus distinguish you ?  
 To \* him, not us fell *Pelias* ; adde our flight,  
 Our Kingdom's Prize, our Sire deserted quite,  
 Our Brother peece-meale torne, or if beside  
 A Crime there be he teach to his new Bride  
 'Tis his, not ours ; and though so often prest  
 To ill, 'twas ne're for our owne interest.

\* Iason.

*C R E O N.*

'Tis fit th'wert gone ; why spin'st thou our delaies  
 In talks ?

*M E D E A.*

Vouchsafe thy parting Suppliant prayers,  
 This last request ; Let not the Mothers fault  
 Be as a Guilt upon her Children brought.

*C R E O N.*

Goe, goe, wee'll guard these with a Fathers care.

*M E D E A.*

By these more happy Nuptials; by thy faire  
 Future hopes, and by this thy regall State,  
 Which Chance with various change doth agitate  
 We pray ; afford some small time e're we goe,  
 Upon our dearest Children to bestow  
 Our last, and perhaps dying kisses.

*C R E O N.*

*MEDÆA.*

*CREON.*

Time,

Onely for fraud thou ask'st.

*MEDÆA.*

What fraud, or Crime

Can in so short a space be fear'd?

*CREON.*

"None can

For mischief be too short.

*MEDÆA.*

Deny'st thou than

So small a moment to a Wretches teares?

*CREON.*

Though thy intreaties by our ominous feares

Opposed are; one day thou shalt obtaine,

*MEDÆA.*

Thy Grant's too great; revoke some part againe;

And hence we speed.

*CREON.*

If 'fore to morrowes Sun

Advance the cheerefull day, thou art not gone,

Thou

Thou surely dy'st: But us the Time now calls  
To pray'rs, and Rights of *Hymens* Festivalls.

EXTANT.

CHORVS.

(11) Rash man was he, with ships fraile Beake  
Did first the trech'rous Billowes breake,  
And his owne Native Soyle declin'd  
Durst trust his life to trustlesse winde.  
The Seas with doubtfull Course divide,  
And in a slender (12) Plank confide,  
Drawne to too thin dimensions farre  
Twixt life and death too poore a Barre:  
Celestiall Signes were yet unknowne  
And of those lights use was there none  
Whose Fires bespangle all the Skies.  
Nor yet were Pilots growne so wise  
To shun the stormy (13) Hyads threat,  
Th' Olenian (13) Goats bright starre, nor yet;  
(14) Nor those which that old lazy Swaine  
Bootes drives, the Northerne Waine.  
Boreas and Zephyre, yet to none  
By names distinguished were knowne;  
Typhs did first on Seas display  
His Sailles; and taught the Winds t'obey  
New Lawes: Now 'fore a quartering Gale  
His Course to run with all his Saile.  
Now bring the Tack aboard, now fast  
His lower'd Yards, binde to the Mast.

His Canvas then unfurl'd againe,  
 Unto the Windes to hoise amaine,  
 When the too greedy Mariners  
 Calls for a Gust; and th' red Drabler  
 Unto th' enlarged Saile made fast,  
 Trembles with th' impulsive blast.

The Candid Age of Innocence,  
 Our Fathers saw; free from all sence  
 Of Fraud; Then in secured rest  
 Each man on his owne ground, liv'd blest  
 With length of Yeares; with little rich,  
 Nor of more wealth, then that with which  
 His Native Soyle was stor'd, could tell.

The (15) Pine of Thessaly, the well-  
 Divided World's Partitions broak,  
 And caus'd Seas feeble th'Oares lashing stroak;  
 And the secluded Ocean made  
 Part of our feares: yet sadly payd  
 For this so bold a wickednesse;  
 Through tedious dangers, and distresse  
 Long driv'n: when those (16) Rocks that bound  
 The Entrance to the Pontick Sound,  
 Tilting with Impetuous shocks,  
 Did Eccho like loud Thunder knocks.  
 'Twixt whom, the Sea crush't, mounts, and laves  
 The Starres and Clouds with foaming waves.  
 Bold *Tiphys* then grew pale for feare  
 His fault'r'ing hands forgot to steere;  
 Silent was *Orpheus* and his Lute;  
 And (17) *Argos* selfe was then struck mute,



# MEDEA.

21

What ? when the (18) Maid whose waste surrounds

A Cincture of fierce rav'ning Hounds

Did all their Jawes at once extend !

What man with horror did not bend

At such a sight ? who without feare

Could that still-barking Monster heare ?

What ? when with Magick of their straine

Those \* dire Plagues charm'd th' (19) Ausonian Maine ! Sirens-vid.  
Annot.

'Till on his (20) Lyre Pierian, playd

*Orpheus*, and ev'n the (21) Syren made

Wont ships to captive while she sings

Follow the Musick of his strings.

What was the Purchase of so bold

A Voiage ? but a Fleece of Gold

And (22) greater Mischiefe then the Sea,

*Medea* : fit the Fraight to be

Of the first Ship. The passive Maine

Now yeelds, and doth all Lawes sustaine.

Nor the fam'd Argos, by the hand

Of (23) *Pallas* built, by *Heroes* Man'd,

Doth now alone complaine shee's forc't

To Sea, each petty Boat's now cours't

About the Deep ; no Boundure stands,

New Walls by Townes in forraigne Lands

Are rais'd ; the pervious World, in't's old

Place, leaves nothing. \* Indians the cold

(24) *Araxis* drinke, (25) *Albis*, and (26) *Rhine*

The Persians. Th' (27) Age shall come, in fine

Of many yeares, wherein the Maine

M'unclose the univ'rsall Chain ;

# *M E D E A.*

More land may, and new worlds be found,  
Nor (25) Thule be Earths farthest Bound.

## Act the Third. Scene the first.

Enter *NURSE*, following *M E D E A*  
running franticke over the Stage.

*NURSE.*

**A**H whither rapt with eager speed away!  
Hold, Daughter! curbe thy rage; thy Fury stay.  
As when some frantick Froe, whom *Bacchus* mads,  
Trotts her wilde Entheous Dance, and raving, gads  
On (1) Pindus snowy top, or (1) Nyfa's Crowne:  
So here, now there, she hurries up and downe,  
As if with a (2) Lymphatick Rage posselt.  
Her looks attracting fervour from her breast.  
Cries, O you Gods! then weeps, now smiles againe;  
And all the Symptomes of a troubled braine  
Discovers; Doubts, threatens, with anger boyles,  
Laments, and sighes; Oh! to what Center toyles  
This weight of cares? these threats where will she wreak?  
Or where will this high Sea of fury breake?  
Which like an Inundation swells; No low  
Nor vulgaire mischiefe she intends; t' out-goe  
Her selfe she seeks: we know full well, her old  
Distempers signes; some Eminently-bold,

Horridly

Horridly-impious Act, she plots : 't appears  
In her fell looks ; The Gods deceive our fears.

*Scene the second.*

*Enter MEDEA.*

If wretch, a Rule thou wouldst prescribe thy Hates,  
Thy rash love imitate ; Tamely (yee Fates !)  
And unreveng'd shall we these Nuptials beare ?  
Shall this day idly passe ? sought with such care  
And toyle ! with so much difficulty gain'd !  
Whilst selfe-poiz'd Earth in midd'lt of Heav'n's sustain'd,  
And the bright Orbes their stated Changes run,  
Whilst Sands no number know ; whilst day the Sun,  
And night the Starres attend ; whilst 'bout the Pole  
The (3) undrencht Arctos turnes, and Rivers rowle  
Into the Maine ; our deadly, vengefull Ire  
Shall ne're have end, but grow, and still rise higher.  
What wild Beasts Savagenesse ? what chafed waves  
Ingulf'd in (4) Scylla's, and (4) Charibdy's Caves ?  
What Aetna (under which (5) Typhzus lies  
Expiring Flames ) our rage shall equallize ?  
Nor rapid streames, nor Torrents heady course,  
Nor wrathfull Euxine Seas, By (6) Corus force  
Vext into stormes, nor flames blowne up by winde,  
Can stop th'incensed Fury o' my minde.  
I'll downe with all. — Creon his feares did move  
(Forsooth) and King Acastus Armes ; — " True love  
" Can never stoop to feare of any ? — But,  
O're-powr'd he was inforc'd to yeeld : — Could not

**M E D E A.**

He yet, to his poore Wife have bid adieu !  
 My life ! stout though he be, he fear'd this too,  
 Yet sure, being *Cytus* sonne, he might a while  
 Have respited the time for our Exile.  
 But one short day, to take my last farewell  
 Of both my children ! — Yet, though short, 'tis well,  
 Much, much shall these few houres produce ; that fact  
 Which all dayes else shall ring of, this, shall ast.  
 We will invade the Gods, and shake the frame  
 Of the whole Universe,

**NURSE.**

Thy minde reclaine,  
 Thy Heart with griefes disturbed pacific.

**M E D E A.**

“ No thought of rest, 'till with our owne, we see  
 “ A generall Ruine ; perish if we shall,  
 “ Perish all else ; We will not singly fall.

**NURSE.**

See how great Dangers, thy Attempts oppose !  
 “ Gainst potent Opposites none safely goes.

*Scene the third.*

*Enter JASON.*

Still cruell Fates ! Fortune severe alike !  
Equally bad, or if she spare or strike :  
So often Heav'n, hath for our desperate Woes,  
Found Remedies more desperate then those.  
Would we the Faith, to our Wives merits due,  
Have kept ? We must have dy'd. Death to escheue,  
We must be faithlesse. Not to this inclin'd  
By abject feare, but a Paternall miade.  
For in their Parents ruine, our poore Race  
Would be involv'd. O Justice ! if a Place  
In Heav'n thou hast, by thy white Throne I sweare,  
The Children overcame their Sire. Nor e're  
Shall I think other, but that \* she, (though fierce  
Of heart, and beyond all Reclaime perverse,)  
Her Childrens lives, would 'fore my bed desire.  
With Pray'rs we were resolv'd t'accoast her Ire,  
But see ! sh'hath spy'd us ; Ill the sight she brooks :  
Disdaine and passion, printed in her looks.

\* Medea.

MEDEA.

We flye, Jason ! we flye ; For us to change  
Seats, is not new ; The Cause is new and strange.  
For thee we us'd ; but now from thee we flye.  
Whom thus from your Aboads inforce you hie ?

To

To whom dost send us ? shall we *Phasis* floud  
 Colchos and our Sires Realmes, or fields with bloud  
 Of slaught' red Brother stain'd, goe seek ? what lands,  
 What Seas must we finde out at thy commands ?  
 The Pontick Straits ? through which that Princely Traine  
 We safe brought home ; when through th'incens'd Maine

Two Rocks  
 in the mouth  
 of the Pon-  
 tick Straits  
 that were  
 faigned to be  
 lookt, and  
 justle one a-  
 nother.

And dangerous Symplegades, we fled  
 With thee, now turn'd Adulterer to our bed ?  
 Shall we for small (7) Iolcos make ? or steere  
 Unto Thessalian (8) Tempe ? what wayes e're  
 To thee we open'd 'gainst our selves we clos'd,  
 Then whither send yee us ? to what Lands expos'd ?  
 To Exile an Exiled wretch is sent,

\* Iason spo-  
 ken in scorn.

And yet no place assign'd for banishment.  
 Yet goe we must, so to command seemes fit  
 To *Creon* \* Son-in law ; And we submit.

\* Medea sup-  
 posing her  
 selfe to be so  
 counted in  
 the opinion  
 of *Creon*,

Inflict on us the worst of cruelties,  
 We have deserv'd. Let *Creon* exercise  
 The bloudiest Tortures Tyranny e're bred,  
 To plague a \* Strumpet to his daughters bed.  
 Load us with Irons ; and shut us from all light  
 In a darke Dungeon of eternall night :  
 Yet shall we suffer lesse then we deserve.

Ingratefull wretch ! thinke, ( if thy heart will serve  
 To let thee ) of the Flame-breath'd Bulls ; the Field  
 Which Armies of Arme-bearing Foes did yeeld.  
 When at our sole Command, those Earth-borne Bands,  
 Mutu'ally fell by their selfe-slaughtering Hands.  
 To these ; adde the Phryxzan Rams rich prize,  
 And steepleesse Dragon charm'd ; whose wakefull eyes

Obey'd

Obey'd sleeps unknowne Power : our Brother slaine,  
 Mischiefe, with mischiefes re-infere'd againe.  
 Fraud-blinded Daughters urged to divide  
 Their Parents Limbes, unto new life deny'd.  
 And our owne Kingdomes, for a strangers Crowne  
 Deserted ; by what hopes soe're you owne  
 Of your deere children ; by the certainty  
 Of thy new-fix't abodes ; and victory  
 O're-vanquish't Monsters ; by these hands of ours,  
 Ne're spar'd for thee t'employ their utmost Powers.  
 By fore-past Feares ; Heav'ns, (9) Seas, (the Witnesses  
 Of our wrong'd Nuptialls) pity our distresse.  
 And in thy happy state, to us that crave  
 Render that comfort thou would'st wish to have.  
 Of all the wealth by (9) Scythians rapt away  
 From Sun-scorch'd Dwellers of rich India,  
 To o narrow an Exchequer, for whose store  
 Our whole Court seems ; with whole superfluous Oare  
 W'adorne the Woods and Groves ; no part brought wee  
 But our slaine Brothers limbes ; And those, on thee  
 Impended ; Countrey, Father, Brother, Shame.  
 We this Dowre wed ; parting, restore the same.

JASON.

When wrathfull Creon sought thy life to have,  
 Mov'd by our teares for death, he Exile gave

< MEDEA.

We Exile thought a Punishment ; but now  
 We finde, that, for a \* favour you allow.

\* Spoken  
 derision.

MEDEA.

IASON.

Whilst yet thou maist, get thee from hence convey'd;  
 " The Wrath of Kings is heavy.

MEDEA.

You perswade  
 This to endear you in *Creusa's* love;  
 " To wit, her You seek a hated \* Strumpet to remove;  
 selfe, *supra*.

IASON.

Object: *Medea* love?

MEDEA.

And Treacherie  
 And Murder too.

IASON.

What Crime is there, 'gainst me  
 Thou can'st object, deserves so foule a blame?

MEDEA.

All that wee ever did.

IASON:

Then 'tis your Aime  
 T'involve us in the guilt of your misdeeds,

MEDEA.



MEDÆA.

Those, those are thine. "He to whose gain succeeds  
 "The Ill, is the Ills Author. Though our Fame  
 All should oppose, thou ought'st defend the same,  
 And say we are blameless: "He should guiltless be  
 "In thy Reputation, is guilty made, for thee.

IASON.

"That life's a burthen, which enjoy'd, brings shame,

MEDÆA.

That life discharge, enjoy'd with loss of Fame.

IASON.

Rather appease thy wrath incens'd B reast,  
 For thy poore Childrean sakes;

MEDÆA.

No, We detest,  
 Abjure the thought; What? shall *Cressa* live  
 And Brothers to *Medea's* Children give?

IASON.

'Twill be an honour when our Exil'd race,  
 A Queen, shall with her kindred Issue, grace.

MEDÆA.

## MEDEA.

MEDEA.

Come never so unfortunate a day  
 To the already wretched, with Allay  
 Of baser blood, to mixe our noble line.  
 (10 ) Phæbus with Sisyphus his Nephewes joyne.

JASON.

Why seekst thou ruine on us both to bring?  
 Let me intreat thee to depart.

MEDEA.

The \* King  
 \* Creon . Could yet vouchsafe to heare us speake.

JASON.

Declare  
 What's in my pow'r to doe for thee.

MEDEA.

Mee! dare  
 Any mischief.

JASON.

On either hand, see here  
 Two potent Kings.

DEA.

Then those, a greater feare  
 Behold!

**M E D E A.**

31

Behold! *Medea*: let us exercise  
Our Pow'rs, and *Jason* be the Victors prize.

**J A S O N.**

Wearied with Mileries, I yeeld; Forbeare;  
So often try'd, the turne of Fortune feare.

**M E D E A.**

Mist'ris of Fortune we have ever been.

**J A S O N.**

*Acastus* there; here *Creous* nearer spleene  
Threatens destruction.

**M E D E A.**

Void thou either Harmes;  
Not 'gainst thy Father-i'-law to rise in Armes,  
Or staine with kinreds bloud thy Innocence,  
*Medea* wills. Guiltlesse with her flye hence.

**J A S O N.**

Who shall oppose, if they their pow'rs combine,  
And 'gainst us with united Forces joyne.

**M E D E A.**

Add Colchians too; *Æëta* Generall;  
Scythians with Grecians joyne; wee'll foyle them all.

**J A S O N.**

*MEDEA.*

*IASON.*

I potent Scepters dread :

*MEDEA.*

Rather take heed

Y<sup>e</sup> affect them not.

*IASON.*

Left this our Conference breed  
Suspect, here let's cut short our long discourse.

*MEDEA.*

Now ~~love~~ o're all the Heav'ns thy Thunder force,  
Stretch forth thy Hand, thy vengefull Flames prepare,  
And from crackt Clouds the world with horror scare.  
Nor with deliberate aime levell thy throw,  
Take him, or mee : which of us each, the blow  
Shall sinke, will guilty fall ; if at us cast,  
Thy Thunder cannot misse,

*IASON.*

Resume at last  
More sober thoughts, language more mild ; if ought  
In *Creon's* Court, in Exile may be thought  
Easefull to thee, aske, and the ask'd for have.

*MEDEA.*

Thou know'st we can, and use with scorn to wave

The

# MEDEA.

33

The wealth of Kings ; we onely wish we might  
Our Children have Companions in our flight ;  
That in their bosomes we our teares may shed.  
More Sons thou maist expect from thy new Bed,

## IASON.

I must confesse me willing to comply  
With thy desires ; forbid by Piety.  
Nor could I suffer this, though *Creons* Ire  
Should force me to't. For this alone, desire  
I life ; of all my cares the onely ease,  
Sooner I could want Breath, Limbes, Light, then these.

## MEDEA.

Loves he his children so ! 'tis well ; we ha't,  
Now we know where to wound him. — We hope yet  
We may our last words in their mindfull Breasts  
Implant ; embrace ; seemes this a just request ?  
This too, wee with our latest speech intreat,  
What our rash griefe hath utter'd, youl'd forget,  
And a more favourable Memory  
Of us retaine ; all Passions buried be.

} Aside, to her  
selfe.

## IASON.

All, all's forgot by us ; and here we pray  
Thou maist the Fervour of thy minde allay,  
And gentle curbe unto thy passions give,

\* Patience is Miseries best lenitive. *Exit Iason.*

## MEDEA.

Gon ! is't e'ne so ? hast thou forgotten me ?  
 And all my Merits ? slip from thy Mem'ry ?  
 No ; we will ne're slip thence. Now minde thy Part ;  
 Summon together all thy strength and Art.  
 Tis thy best use of Ills, to thinke there's none.  
 Scarce will there opportunity be showne  
 T'effect our Treachery. Our Plots they feare.  
 Run then a Course from all suspicion cleare.  
 Begin, *Medea* ! to thy taske prepare ;  
 And what thou canst, and what thou canst not, dare.  
 O faithfull Nurse ! whom Chance, with us hath made  
 Partner in woes ; our wretched Councells aide.  
 A Roab we have, our Kingdomes Ornament ;  
 As Pledge of his Ætheriall descent,  
 By *Sol* & *Æta* giv'n. A Carquanet  
 With Gold enchain'd, and a rich Coronet  
 Set with bright Gemmes ; These to the new-wed Bride  
 My Sons shall beare ; first, with dire Tinctures dy'd.  
 Invoke we *Hecate* ; our sad Rites frame  
 The Altars strow ; now crack this Roofe in flame.

Exeunt.

## CHORVS

\* γυνὴ γὰρ  
 ὅταν ἐκ τοῦ  
 ἄνδρος ἀφαι-  
 ρῇ τὸν νότον  
 τῆς οἰκίας.  
 Euripid. Med.

Nor force of Flames, nor strength of Winde,  
 Nor Thunder we such terror finde  
 As a \* divorc'd Wife ; set on fire  
 With hate, and Ardor of desire.

No

Not Cloudy Auster where he pow'rs  
 Forth Deluges of Winter show'rs,  
 When (11) Ister like a Torrent rowl'd,  
 Breaks Bridges downe, runs uncontrowl'd,  
 Not (12) Rhodanus with rapid Course  
 Where he resisting Seas doth force,  
 Nor (13) Hæmus, when the Suns hot Beames  
 In mid Spring, thaw his Snowes to streams,  
 Love spurr'd with Passion's blinde, disdaines  
 All rule, nor brooks imposed reines.  
 Fearelesse of death; covers upon  
 Drawne Swords with obvious steps to run,  
 Pardon you Gods! we Pardon sue,  
 Safe may he live, did Seas subdue.  
 Yet the Deeps Monarch stormes, his Pow'r  
 Next Jove's, should stoop t' a Conquerour.  
 Bold Phaeton, that durst aspire  
 To rule the Charriot of his Sire,  
 Whilst from prescribed Bounds he stray'd,  
 He felt the Flames his rashnesse made.  
 None suffer'd in a knowne way; tread  
 In that safe Path where others lead.  
 Nor violate the sacred Bands  
 Impos'd by Natures sacred hands.

Who e're those noble Planks, which made  
 Bold Argos, touch'd; spoil'd of his shade  
 The sacred Grove which (14) Pelion Crown'd;  
 Past \* floating Rocks in the profound;  
 Did through so many perills wade  
 Of the vast deep; and Anchor weigh'd

\* The Cyana  
 or Symple-  
 gades, Rocks  
 in the mouth  
 of the Pona-  
 tick Straits

From tick Straits

From off a Barb'rous Coast, posselt  
 Of forraigne Gold; for home addrest,  
 With sad event the Breach he ru'd  
 Of the Seas Rites; with plagues pursu'd  
 And justice of the angry Maine.

Tiphys, who first the Ocean  
 Tam'd, to an (15) unskillfull Pilot, left  
 His charge, on forraigne Shores bereft  
 Of life (16) far from his Native Land.  
 (16) 'Mongst unknowne Ghosts lies tomb'd in sand:  
 (17) He from the vocall Muse that springs,  
 At sound of whose Harmonious strings,  
 The rapid streames their motions ceast,  
 Their Murmurs the rude windes suppress,  
 While Birds their owne Notes left, t' his Song  
 Fled list'ning, and Woods danc'd along;  
 His Limbes o're Thracian Acres spread  
 Dragg'd unto (18) Hæbus streaming Head,  
 To Styx descended, knowne before;  
 And Tart'arus, to returne no more.  
 (18) Alcides Boreas Issue slew;  
 (19) He who could various shapes indue,  
 From (19) Neptune who derives his breath,  
 From Hercules receiv'd his death.  
 (20) He too, when Seas and Earth h' had Crown'd  
 With Peace, and forc'd the Stygian Sound,  
 Alive on Æta's Pyre repos'd,  
 His Limbs to cruell Flames expos'd.  
 While mingled Goares Infection, sent  
 By h's Wife, his flesh with Tortures rent:



A Boare (21) Anceus life ore-threw,  
 (32) His Unkles Meleager slew,  
 And by the vengefull hand doth fall  
 Of his intraged Mother; All  
 Deserv'd; What Crime, did expiate  
 That tender (23) Ladds untimely Fate?  
 The (23) Boy by Hercules unfound.  
 In Waves of secure Waters drown'd.  
 Goe now bold Spirits; plow again  
 With like fear'd destiny the Maine.

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Act the Fourth, Scene the first.

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Enter *Nurse* *Sola*.

**H**Orroure my trembling soule invades, some great  
 Pernicious Mischiefe, present Ill does threat.  
 How vast a Rage her swelling grieve dilates!  
 Its owne Incendiary! Integrates  
 Her lapsed pow'rs! with fury oft posselt  
 I've seen her charge the \* Gods, attempt to wrest  
 Heav'n with her Charmes: some more prodigious *Act*  
 Then these yet workes she; for as hence she packt  
 With frighted steps, and her dire Conclave entred  
 Forth all her Spells she pow'rs, and what t'have ventred  
 On her selfe long fear'd, there broaches; a' whole Hell  
 Of Ills let's loose, close kept in that darke Cell.

And whilst she with sinister hand, prepares  
 Th' Infaustous worke, sh'invokes with Magick Pray'rs  
 What ever Poysons (1) Lybya's scalding sands  
 Create; what Taurus, (where cold Winter stands  
 Cloath'd with perpetuall Snow,) in's frozen vaines  
 Congeales; and every Monster. At whose straines  
 Craule scaly Multitudes from under ground,  
 And as officious Agents wait her round.  
 Thither an aged Serpent trailes along  
 His o're-growne Bulke, and darts his forked tongue;  
 Steeking on whom t' inflict a death; at sound  
 Of her dire Charmes, his poy's'nous length in round  
 And complicated Orbs he folds: Shee cries  
 Poor are the Ills, and base the Weapons, rise  
 From this low earth; I'le from the Heav'ns fetch downe  
 Poyson's to serve my turne; This instant Crowne  
 With Ills worthy thy selfe; Now, now's the time  
 Something to act above a vulgar crime.  
 Hither descend (3) the Snake that seems to lye  
 Like a huge Torrent rowling crosse the skie,  
 In whose Immense folds either (3) Beare is ty'd,  
 (3) The great, t' Achaians, lesse, Sydonians, guide.  
 His griping hands let (4) Ophiuchus loose,  
 And the squeeze'd venome of his Snake infuse.  
 Hither repaire, drawne by these Charmes of ours,  
 (5) Python that durst assaile two Heav'nly Pow'rs.  
 (6) Hydra, with all the Serpents were subdu'd  
 By Hercules in their owne deaths renew'd.

\* The sleep-  
 lesse Dragon, And thou the Colchians wakeful \* Spy, whose eyes  
 that kept the Golden fleece In drowzy sleep our Spells did first surprize.

Then, (having, call'd of Serpents all the kinds,)  
 Sh' in one Masse, all pernicious simples binds.  
 What ever on Impervious (7) Eryx growes,  
 What (8) Caucasus (where sit continuall Snowes)  
 Stain'd with Promethian bloud, brings forth; what e're  
 The Warlike (9) Medes in charged Quivers beare,  
 What flying (10) Parthians use; with what the points  
 Of his keene shafts the wealthy (11) Arab noints.  
 Those Juices which the Noble (12) Swedes incline  
 Neare the cold North, in Groves (13) Hercynian finde.  
 What e're the Earth i'th' procreating Spring  
 Begets, or in the Winter forth doth bring,  
 When rigid Cold in Ice hath all things bound,  
 And Forrests of their Summers pride uncrown'd.  
 Those Herbes which bloome with a pestiferous flow'r,  
 She culls; the Juice indu'd with banefull pow'r  
 From roots distorted wrings. From Pindus some,  
 Some Drugs from high Aemonian (14) Athos come.  
 These tender Sprigs as on (15) Pangæus top  
 They grew, did her bloud-cankred Sickle crop.  
 These (16) Tygris nourish'd; whose swift streams oppress  
 His gulphy Channell; these \* Danubius, these  
 The fam'd (17) Hydaspes, whose warme Current, laves  
 Dry India's Sands with Gem-inriched Waves.  
 And (18) Bætis whence its land a name did get,  
 Whose languid streames 'gainst Seas Wesperian beat.  
 These felt the Edge of knife at Birth of day,  
 In dead of drougie Night, this slender spray  
 Was from his stalke cut downe. This ripened Blade  
 She did with her charme-tainted Naile invade.

\* O' Danubi-  
 us or after we  
 have spoken  
 in the Annot.  
 upon the  
 Chorus to  
 the third Act

## M E D E A.

The deadly weeds she takes, and forth doth squeeze  
 Her Serpents putrid Venome, and with these  
 Shee mixes Birds of (19) inauspicious Hight,  
 The Heart o'th' solitary Owle; th' hoarse Night-  
 Ravens Entrailes whilst alive expected.  
 These the Pernicious Artist, thus selected,  
 In parcells puts; flames ravenous force these hold,  
 Those th' Icy chilnesse of benumbing Cold.  
 Words to her Poisons addes of no lesse dread  
 Then poysons are; See! she begins to tread  
 Her frantick Dance, her Rites Infernall makes;  
 Now charmes; the world at her first Accents quakes.

*Scene the second.**Enter M E D E A.*

You silent People of the shades below!  
 Yee Gods infernall! and darke (20) Chaos; loe!  
 To you we bow; Thou gloomy Mansion

*“Vellina d’una  
 Pallidazza of-  
 fumata; So  
 Bacchus de-  
 teribing De-  
 mogon. in  
 General. del  
 Iddio.*

Where \* sooty (21) Dis resides! seated upon  
 The lowest Hell; the denne of squallid death!  
 Wee you invoke: Quit your Abodes beneath,  
 Leave your old taske of tort’ring soules; and pack  
 To the new Nuptialls, From his wheeling Rack  
 Releas’d; a while rest let (22) Ixion have,  
 And (23) Tantalus sup free the fleeting Wave;  
 Whil’st Creon feels more horrid paines then these.  
 Let (24) Sisyphus his Torments finde no ease.

(25) You

(15) You who in perforated Urnes, still vaine  
 Successleſſe toyle deludes ; ceaſe from your paine  
 And thither high ; this day your hands requires.  
 And thou the Empreſſe of Nocturnall fires !  
 To theſe our Rites invoked, come. Put on  
 Thy worſt of Looks, and with more \* Fronts then one  
 Menacing, appeare ! with looſe haire thus diſplay'd,  
 (As thine becomes) W'have ſearch'd each ſecret ſhade,  
 With naked feet : call'd from dry clouds the Raine  
 And to it's Bottome forc'd the ſuff'ring Maine.

— Hecate  
 ternis variata  
 figuris, Clau-  
 diam.

Whiſt old Oceanus afrighted, hides  
 Within his waves reſeſſe his vanquiſh'd tydes,  
 Heav'n's Lawes inverted, ſhowne the World the light  
 Of Sunne, and Starres, at once ; the day and night.  
 (26) Drench'd both the Beares in the forbidden deep.  
 And chang'd the courſe the conſtant Seasons keep.  
 Cloath'd Earth in Summer with a Spring new borne,  
 Made Ceres ſee, a Winter crop of Corne.  
 Swift Phæis turne his ſtreams back to their ſource,  
 And Iſter in ſev'n mouthes divided, force  
 His waters to a ſtand ; his Spring confin'd,  
 And made ſtouds roare, ſeas ſwell, without a winde.  
 An ancient Wood, whoſe leaves its Couvert made,  
 At our commanding voice hath loſt his ſhade.  
 Phæbus his courſe, day left at noon, forbears ;  
 And when we ſing the ſtars drop from their Spheares.

'Tis time dread Hecate, at theſe Rites of thine  
 Thou preſent wert ; To thee this Wreath of (27) nine-  
 Imbraided Serpents wrought with bloody hand  
 We offer. Lo ! his (28) biſorm'd Limbes duſt band

\*Gainſt

\* See the Annotations upon the Chorus to the third Act, at the number. (20)

\* Vid. ibid. Nam. (20)

'Gainst Jove's high Empire, bold (18) Typhzeus! this  
The poy's'nous bloud of treacherous (19) Nessus is,  
Giv'n by himselfe as he did life expire.

These Ashes rak'd we from th' \* Ocean Pyre,  
Dryp't with Herculean Foame. See, in this hand,  
The pious Sisters, impious Mothers Brand

Vengefull \* Althæa! these Plumes found'wee cast  
By rapetull (29) Harpies, as by (29) Zetes chac'd.  
These are the wings the wounded (30) Stympthal'd bore,  
Slaine by the Shafts dipt in Lernzan gore.

(31) The Altars sound! and our owne Trypods, mov'd  
B'our fav'ring Goddesses, shew these Rites approv'd.  
See (32) Trivia's whirling Carre! not as when bright,  
With a full Orbe illuminating night,

She drives; but such, when with a lured face,  
Vex't with (33) Thessalian Charmes, a nearer race  
To Earth shee runs: So shine thy tristfull light  
With pallid Ray, and with strange (34) Horrour, fright  
The world: whilst thy extreames to ease, O great  
(35) Dycynna! rich, (36) Chorinthian Brasse is beat.

Upon this Bloud-stain'd (37) Turfe our sacrifice  
To thee we make; this Funerall (38) Torch, supplies  
Nocturnall fires; snatch'd from the flaming Pile.  
(39) To thee our Head we toss, with neck bow'd, while  
Our Charmes wee utter; our haire loosely spread  
A Fillet bindes, as when we mourne the dead.

\* In the Originall it is *Tristis Remus*, which I have rendred Withered, as mov'd by the Authority of *Ben Lobjas*, whom see in his Notes upon his Make of Witches.

To thee with bared breast true \* Mænad-like  
 This \* rusty knife thus in our Armes we strike.  
 Our streaming blood downe to the Altar flowes ;  
 Inure your selves my hands such wounds t'impofe,  
 And learne the deareft Bloud of thine to fhed.  
 The \* hallow'd Floud our pierced vaines have bled.  
 If thou complain'ft thou art too often preft  
 B'our Orifons, pardon a forc'd request.  
 That thus O (40) Perfis we thy Pow'rs implore,  
 The Cause is ftill the fame as heretofore,  
 Still *Jason*: now infect the Brides Attire ;  
 That when put on, the clofe, Serpentine fire,  
 Her inmoft marrow may confume within  
 The yellow gold, couch'd lies the flame unfeen.  
 (41) Which he who rucs his Heav'nly Theft, with ftill-  
 Renewed Liver gave ; and taught the skill  
 How to conceale its force : Mulciber did  
 Give us thefe fires, in fubtile Sulphure hld.  
 This living flafh of fatall lightning, we  
 From Phaeton our Coufen tooke ; here be  
 The gifts the triple-shap'd (42) Chimæra gave.  
 The Flames breath'd from the Bulls fcorch'd throats we  
 Which mixed with (43) Medufa's Gall doe ferve, (have,  
 Socharg'd, the fecret Mifchiefe to conſerve.  
 With Pow'r thefe poyſons Hecate inſpire,  
 And guard the hidden feeds of the clofe fire  
 Lurkes in thefe gifts, let them deceive the Teft  
 Of fight and touch ; whilft in her vaines, and brest  
 The fubtile fervour ſpreads ; and doth calcine  
 Her melting Limbes, in ſmoak let her Bones pine,

\* A frow of  
 Bacchus or  
 Bacchanall,  
 fo called of  
 the frantick  
 Fure that  
 poſſeſſeth them.  
 \* In the La-  
 tinc it is *Sa-  
 cro cultro*: ſee  
 the reaſon  
 why I ſo ren-  
 der it in *Ben-  
 Jonſon* his  
 No es upon  
 his Maſke of  
 Witches, as  
*ſupra*.  
*quæ qua ad  
 num. 37.*  
*Am. 2.*

And

# MEDÆA.

And her inflamed tresses, beam-like blaze  
 And dim the light her Nuptiall Tapers raises. (aloud,  
 (44)—Our Pray'rs are heard; (44) thrice Hecar bark'd  
 Thrice with sad flames, her sacred fires she shew'd.  
 All's finish'd. Nurse! my Children call, that they  
 Unto *Creusa* may these gifts convey.  
 Goe Children; issue of a haplesse mother;  
 Goe; by your pray'rs, and Presents, seek another  
 Lessie kinde, t' appease. Back hither quickly hie,  
 That we your last embraces may enjoy.

## CHORVS.

Wither runs bloody (45) *Menas* drove  
 By the fierce fury of her love?  
 What Mischiefe with wild rage prepares?  
 Wrath with rough frownes her looks impaires;  
 Shaking her head she proudly jets,  
 And menaces the \* King with threats.  
 Who her an Exile would suppose?  
 The flushing red in her cheeks glowes,  
 Now palenesse thence the red doth chase,  
 No colour long her changing face  
 Retaines; now here she runs, now there,  
 Distracted as her passions beare.  
 As Tygresse of her young bereft,  
 With wilde speed prosecutes the theft  
 Through (47) *Ganges* Forrest; so, nor rage  
*Medea* knowes, nor love t'allwage.

\*Creon.



Now wrath and love their Pow'rs conjoyne;  
 What will shee doe? to which incline?  
 When from Pelasgian lands, away  
 Will she her curst selfe convey?  
 And by her wished absence, cleare  
 The \* Kings, and Kingdome of their feare?

\* Creon and  
 Ision.

Now Phoebus drive with winged pace,  
 Nor curbing Reines retard thy Race.  
 In her dark shades let friendly night,  
 Now hide the lustre of the light.  
 And Hesperus Night's usher steep  
 The fear'd day in the Westerne Deep.

Act the Fifth. Scene the first.

NUNCIUS and CHORUS.

NUNCIUS.

All's lost! our Kingdomes Glory sunke in fire;  
 The \* Princely Daughter, and her \* Royall Sire  
 In blended Ashes lye.

\* Creusa the  
 new Bride, &  
 Creon her  
 Father.

CHORUS.

Say how betray'd?

NUNCIUS.

Ev'n by those usuall Traines for Kings are layd,  
 By Gifts,

CHORUS.

*MEDEA.*

*CHORUS.*

In those what treachery could be ?

*NNNCIVS.*

Nay, that's my wonder : nor though th' fact I see,  
Can my believe receive't for possible,

*CHORVS.*

The manner of so strange a ruine tell,

*NUNCIVS.*

\* By Medea, As 'twas \* commanded, the devouring flame;  
Assaults each part oth' Pallace : the whole frame  
In pieces falls; and now we feare the Towne.

*CHORVS.*

The raging flames with throwne-on waters drowne

*NUNCIVS.*

Ev'n that astonishment, and wonder breeds  
In this disaster; Fire on Water feeds;  
The more suppress, the more it burnes; and grows  
By that which to extinguish we impose.

*Scene the second.*

*Enter MEDIA, and NURSE.*

NURSE.

Fly, flye *Medea*! quickly hence be gon,  
And seek with speed some other Region.

MEDIA.

How should we flye? — No, were we fled, to see  
This day, we would returne againe: to be  
Spectatresse of these gallant Nuptials. — Heart!  
Dost stopp? pursue thy happy rage; this part  
Of thy enjoy'd Revenge, what is't? — Distraught!  
Dost thou yet love? is widdowed *Jason*, thought  
Sufficient? Worke *Medea*! worke; invent  
Some strange, unusuall kinde of punishment,  
Hence with all right, expulsed shame be gone.  
"That's poore revenge which by weake hands is done:  
By all intent on wrath; bravely excite  
Thy drooping thoughts; and with more eager might  
Rouze up th' old sparkes of rage, hid in thy breast.  
What we have done already, to the rest  
W' intend, may be call'd piety: now ply't;  
Let the world know how vulgar, and how slight  
Our former Ills were, but as Preludes, to  
Ensuing rage. What could such rude hands doe

Might

Might be term'd great? or by a Girl be showne?  
 W're now *Medea*; our Invention growe,  
 As our Ills multiply'd; Now, now w're joy'd  
 We lopt our Brothers head, and did divide  
 His bleeding Limbes; that we our Father spoyl'd  
 Of his Crownes sacred Treasure; and beguil'd  
 Daughters to take up parricidiall Armes.  
 Seek matter for thy Fury, for all harmes  
 That brings a hand prepar'd. — Wrath whither, oh!  
 Transported art thou? 'Gainst what trecherous Foe  
 Intend'st these weapons? — Something my fierce mind,  
 But what I know not, hath within design'd,  
 Nor dares t' her selfe disclos't. — Foole I have been  
 Too fondly rash. Oh that I could have seen  
 Some Children of the Strumpet got! — What's thine  
 By *Jason*, thinke *Cressa* bore. This kinde  
 Of vengeance likes; and likes deservedly.  
 The height of Ills, with a resolve as high  
 Attempt: you, we did once our Children call,  
 For your Sires Crimes a satisfaction fall.  
 — Horror invades my heart; an Icy cold  
 Stiffens my limbes; my breast pants; wrath, his hold  
 Hath left; and there, (a wive's sterne Passions quit,)  
 A Mothers soft restor'd affections sit.  
 We in our Childrens bloud our hands imbrue?;  
 Ah! better thoughts distracted griefes pursue!  
 Farre be it from *Medea* yet, to act  
 So soule a Sinne, or so abhorr'd a fact.  
 What Crime, poore wretches! shall they suffer for?  
 — Their Father's Crime enough; and greater far

Their Mother ; let 'em dye; they're none o' mine.  
 Hold ! they're thine owne ; then perish because thine.  
 Alas ! they're innocent ; without a touch  
 Of Guilt ? 'tis true ; My Brother too was such.  
 Why stagger'st thou my soule ? or why doe teares  
 Water my Cheeks ? whilst Passion this way beares  
 My wav'ring mind, now that way love divides ;  
 Toft in an eddy of uncertaine Tides.  
 As when the Windes wage warre the paffive Waves  
 Are counter-rock't, the Sea a Neuter, raves.  
 So floats my wrackt heart , now Wrath wins the field,  
 Now Piery ; to Piety wrath yeeld.  
 Oh you the onely joy, and comfort left  
 Of our sad state ; Now, of all else bereft ;  
 Come hither, my deare Children ! and with mine  
 Your little Armes in close Embraces joyne.  
 May in your lives your Father yet delight,  
 Whilst I your Mother may. — Exile, and flight  
 Inforce me on : Strait from my Armes with cries  
 Will they be torne ; then perish from all joyes  
 Of Father as of Mother. Griefe againe  
 Renewes ; My hate boyles high ; my heared braine  
 It's old Rage fires, and stirres m' abhorred hand  
 Up to new mischief : On then, thy command  
 We follow. Would an issue from my wombe  
 As numerous as ( 1 ) Niobes, had come.  
 And twice sev'n Children had from us deriv'd  
 Their Births : our Barrenness hath ev'n depriv'd  
 Our Vengeance ; yet w' ha' two : enough t' expire  
 As victims to our Brother, and our Sir e,  
 E

Whither

Here her  
frantick fan-  
tic presents  
unto her the  
Furies, and  
her Brothers  
Ghost,

—Whither does this dire Troop of Furies bend ?  
Whom seek they ? where their fiery stroaks intend ?  
'Gainst whom shake they their bloody Brands ? Snake,  
In lashing whips with horrid hisses sound. (wound  
Whom does Megæra with infestive Post  
Pursue ? what yet unknowne, dismembred Ghost,  
Is this appeares ? 't's my Brothers ; come to crave  
Vengeance of us ; And vengeance shalt thou have.  
But first, fixe all these fire-brands in my eyes ;  
Teare, burne ; my Breast to furies open lies.  
Hence these dread Ministers of vengeance send,  
And bid these Spirits satisfi'd descend.  
Leave me to my selfe, Brother, to imploy  
This Arme in thy revenge, that did destroy  
Thy life ; \* thus with this (2) victime we appease  
Thy injur'd Ghost. — What suddaine sounds are these ?  
What meanes this nois ? — \* Armes 'gainst my life are  
\* Up to the Houses Top force thy Ascent : (bent  
Finish thy Murder there. Come you with mee  
My small Companion : whilst this body wee  
Convey along. Now, soule ! thy taske intend,  
Nor thy brave Mischiefe unregarded end  
In secret ; show't the People ; let them stand  
Th' amaz'd Spectators of thy Tragick hand.

\* Stabs one  
of her Sons.

\* Jason with-  
in, preparing  
a Guard to  
apprehend  
her.

\* At these  
words by the  
Machine of  
the Scene she  
was immedi-  
ately taken  
up to the top  
of the house.

Scen

# MEDEA.

31

## Scene the Third.

*Enter IASON cum Armatis.*

IASON.

You whom the Murder of your Prince, doth move  
With sad Resentments of a loyall love,  
The Author of that execrable deed  
Helpe to surprize ; hither with weapons speed  
You armed Cohorts ; here this House surround,  
And lay the Fabrick levell with the ground.

MEDEA.

I, now our Scepter, Brother, Sire, againe  
W<sup>e</sup> enjoy ; and Colchians their rich spoyle retaine.  
Our Kingdome, and our lost Virginitie  
Are now restor'd : O long crosse Destiny  
At length growne kinde ! O festive Nuprialls ! On ;  
Give thy Revenge, as Crime, perfection.  
Dispatch while thy hand's in. — Why thus delays  
My soule ? what doubts ? — Our potent wrath decayes ;  
Now of the Fact a shamefull penitent,  
What have I done ? Wretch ! such though I repent.  
I've don't. An ample joy m<sup>e</sup> unwilling Heart  
Seizes : it growes upon me. Yet this part  
Of Vengeance wanted, he not being here,  
Nor a spectator ; without whom, what e're  
W<sup>e</sup> have done, is lost.

E 1

IASON.

*M E D E A.**J A S O N.*

See where she sits I upon  
 Yon Houses shelving Top; hither some one  
 Bring burning Brands, and Fire impose on Fire;  
 That scorch'd in her owne Flames she may expire.

*M E D E A.*

Doe; raise your Sonnes a Fun'rall Pile; your Bride,  
 And Father-i-law, our kindnesse did provide  
 With Rites of Sepulture; his Dorne this Sonne  
 Hath felt, the like shall this, whilst thou look'st on.

*J A S O N.*

By all the Gods, by our Community  
 Of flight, and Bed, which, un-reinforced I  
 Ne're violated: spare this childe; O spare  
 Me this: the Crime is mine, then let me share  
 The punishment, and let deserved death,  
 Seize on my guilty Head, and loathed Breath.

*M E D E A.*

No; where thou would'st not ha't; where thou dost feel  
 Most sence of sorrow will we force our Steele.  
 Goe now, thou proud Insulter, goe, and Wed  
 Young Virgins now, and leave a Mother's Bed,

*J A S O N.*



JASON.

Let one suffice t' have suffer'd,

MEDEA.

If our Rage

One death, or single slaughter could assuage  
We none had sought; and though both dye, yet that  
T' our wrongs is not revenge commensurate.  
If in our wombe a Pledge there be, ev'n there  
This Steele shall search't, and thence the Embrion tear.

JASON.

Dispatch thy Villany; no more we pray:  
Nor longer now, our punishment delay.

MEDEA.

Halte not my Griefe; but leisurely imploy  
Thy slow revenge. This daye's our owne, w' enjoy  
Th' accepted time.

JASON.

Death, cruell! we implore.

MEDEA.

Thou pity crav'st. So; \* now all's done; nor more  
Had we (O sorrow) as a Sacrifice  
To offer thee. Erect thy humid Eyes

\* Kills her  
other Son.

Ingratefull *Jason*; here look up; dost know  
 Thy Wife? thus use we to escape: Heav'ns show  
 Our flight cleare way; See both our Dragons here!  
 Who freely stoop their scaly necks to beare  
 Their willing Yoak. \* Now take your Sonnes; whilst I  
 On winged Wheels through airy Regions flye.

\* Throws  
 their bodies  
 downe.

## JASON.

(4) Goe, mount the skies; and by thy flight declare,  
 (If thou unpunish'd go'st) no Gods there are.

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FINIS.

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# ANNOTATIONS

## Vpon the first Act.

(1) **Y** *On Nuptiall Powers*] The Nuptiall Powers were these; *Jupiter* and *Juno*, whom they stiled *Jovem Adultum*, and *Junonem Adultam*, in regard (as conceived) that it was not lawfull for any one to marry, *nisi Adulta Etate*, as likewise *Plato*, and *Plutarchus*. i. e. Nuptialls by the Greeks, because (as *Scaliger* sayes) *Humana vita Perpetuatio Nuptiarum Merito perficeretur*. The Perpetuation of humane life was the effect or benefit of Marriage. The Goddess *Stada Nuptiarum Consiliatrix*, *Diana* President of Household Affaires, called at these Ceremonies *Cinxia* (a Title likewise given to *Juno*) of the Girdle or Zone of the Bride, which being unloosed by the Bridgroom, was her Votive or Offering; *Genius*, so called *quasi Generis Nostri Parens*, *Neptune* called *Genethliacus*, *Ut cui liberorum quaerendorum Cura Venus Genitura Domina*, *Hymen* (of whom in the Annotations upon the following *Chorus*) And (to omit divers others added to the Catalogue by the *Romans*)

(2) *Lucina*, *Guardian of the Geniall bed. &c.*] Being the same with *Diana*, called likewise *Illythia*, President, chiefe Assistant at Womens Labours, in regard that her Mother was delivered of her without Paine, the Etymology of *Lucina*, *Ovid* would thus derive,

— *Dedit haec tibi Nomina lucus,*  
*Vel quia Principium tu dea lucis habes.*

Goddeſſe thy name from Groves deriv'd ſhould bee,  
Or, cauſe the Prime of Light's deriv'd from thee.

(3) The Geniall bed was called as *Scaliger* ſuppoſes a *Generando*, or as others, *quia in honorem Genii ſternebatur*, it was by the Greekes called *νυμφαγωγός* in regard it was covered over with a vaile. *Vid. Scal. Poet. l. 3.*

(4) And thou who Typhis taught] *Pallas* or *Minerva*, of whom ſee more in the Annotations upon the *Chorus* to the Second Act.

*Typhis* was the Pilot of *Argos* in the Expedition to *Colchos*, inſtructed by *Minerva*, *de quo vide ibid.*

(5) To guide the firſt Ship, &c.] *Argos*, (according to the Poets) the firſt Ship that ever ſail'd the Seas, and by them plac'd in the Heavens, as the Merit of her Adventures. Embeliſh'd with 26 glittering Starres.

— *Tum nobilis Argo*  
*In cælum ſubducta mari, quod prima cucurrit*  
*Emervitum magnis mundum tenet ætæ Procellis,*  
*Servando Dea falſa deos.* —

Manil. l. 1.

— The noble *Argos* to the Skies  
From Sea tranſlated, which ſhee firſt did plow,  
Once toſt with mightie ſtormes, in heav'n's fix't  
And Deify'd, for ſaving Deities. (now,

(6) Dread Sovereigne of the Seas] *Neptune*; who by the Greekes is ſometimes called *νυμφαγωγός* of the noiſe and roaring of the Seas, reſembling the bellowing of a Bull, which Beaſt they uſually offered to him in Sacrifice.

(7) Threſ-

(7) *Three-formed Hecate*] *Hecate* the same with the *Moone*, so called (as some conceive) for that shee was appeased with *Hecatombs*, or that she caused the unburi'd to wander a hundred yeares, or for the multiplicitie of her Indowments and vertues, or for the Centuple increase of Fruit, a Secret by her taught, and received from her Mother; said to be triple-form'd, in regard in Heav'n she is called *Luna*, on Earth *Diana*, in Hell *Proserpina*; See more in the Annotations upon the fourth Act, Scene the second.

(8) *Yee Furies dread, &c.*] The Furies are said to be the Daughters of *Erebus* and *Night*, in number three, their Names *Megea*, *Tysiphona*, and *Alceſto*, the Hellish Executioners of Cœlestiall vengeance, arm'd with flaming Brands, and Snakie Whips. The haire of their heads being Serpents (if wee beleve the Poets) the first that so describ'd them (as *Pausanias* in *Atticis* witnesses,) was the Poet *Æschylus*.

(9) *Phœbus the Radiant Author of our Race*] *Æeta* the Father of *Medea* was the Sonne of *Apollo*, begotten on *Perſa* the Daughter of *Neptune*: Who was *Medeas* Mother is not certainly knowne: Since they reckon *Iayia*, *Ephire*, *Hecate*, *Eurylete*, *Neera*, *Asterodia* and *Antiope*, the most generall received is *Hecate*. *Vid. Schol. Apolon.* in l. 3.

(10) *Corynth whose small Land, &c.*] *Corynth* was seated upon the Neck of Land or *Isthmos*, joyning *Peloponeſſus* to *Achaia*, parting the *Egean* and *Ionian* Seas. What *Medea* here threatens in her Fury, was once really attempted to have beene effected as *Pausanias* writes, by designe, viz. to have made an Island of *Peloponeſſus*: The *Isthmos* being but the Remainder of the unfinished Worke, left unperfected in that death prevented the undertaker; The Marks and Tracts of the designe being apparent in his dayes.

(11) *The*

(11) *The Ills once Colchos, &c.*] *Colchos* (now called *Mengrelia*) was the supposed Country of *Medea*, bounded on the North with part of *Sarmatia*, on the West with so much of the *Euxine* Sea, as extends from the River *Corax*, to the mouth of the River *Phasis*, on the South with part of *Cappadocia*, and on the East with *Iberia*. *Ptol. l. 4. Cosm.* where *Medea* betray'd her Fathers Kingdome, made *Jason* Master of the Golden Fleece and her selfe, and slew her Brother *Absyrtus*, whose Limbs she cut in pieces, and scattered abroad, so to retard her pursuing Father, whilst he gathered together the dispersed Members.

### On the CHORUS.

(12) *You Gods, &c. These Princely Nuptialls, &c. Whilst all due Rites, &c.*] It was the manner of the Ancients at Nuptialls, to begin per *Auspicia & Sacra*, and Invocation of the Deities, to whom they offered a lock of the Brides haire, *tanquam Primitias*; It was the Custome likewise for the People, at the Inauguration or Marriages of Princes to stand by, and *favere linguâ*, i.e. to abstaine from evill words, and to offer up their Vowes and Acclamations as the Omen of their future felicitie. And (as *Del Rius* conjectures) to begin the Celebration of the Nuptiall Solemnities in these words, *Quod bonum, felix, faustum, fortunatumq; sit.*

(13) *First to those Powers that thunder sling*] Meaning *Jupiter* and *Pluto*; As also the rest of the Deities. For they likewise had their Thunder, yet such as they at first receiv'd from *Jupiter*. And with this difference: First, the lighting or Thunder which they darted, was of Colour either white, or black. That of *Jupiters* Ruddy: Theirs againe was dull and heavy, and serv'd onely to punish; *Jupiters* Propitious, and sent to admonish. I find, that of *Jupi-*

ters Thunder there were three sorts ; The first small , and monitory ; The second bigger , and breaking forth with a loud noyse, sent by *Jove* by the Generall Advice, and upon the Votes of the Parliament of Gods. The last was greater then the two first , and attended with consuming Fire, which was sent by *Jupiter* when in his Privy Counsell he determin'd, upon some urgent occasion, to reverse any generall Decree , or Act established by the rest of the Gods. The *Romans* (as *Pliny* testifies, l. 2.) held , that but two of all the Deities us'd to thunder, viz. *Jupiter*, and *Pluto*, the first by day, the last by night. Unto these Deities in generall, they usually offered a White Bull in sacrifice at Nuptials, (yet it was the opinion of some of the Antients, that it was a thing Piacular to offer a Bull to *Jupiter*) as likewise, particularly to

(14) *Thee O Lucina, &c.*] (the same with *Juno* as some will, as others the daughters of *Juno*, *Cui vincula Jugalia cura*) a white Heifer ; but in the sacrifice they threw the Gall behind the Altar in *signe futura inter Conjuges tranquillitatis*, the other Parts of the Beast were burnt.

(15) *To her who Mars his bloody hands, &c. Shall fall a gentler Sacrifice*] The Goddesse *Venus* ; to whom they offered, a bowle of Wine and Frankincense ; or Concord, or Peace, the Conciliatrix of Differences, and Mother of Plenty, signified by her still replenishing Horne. Alluding to the Story of the *Amalthean* Goat , which being Nurse to *Jupiter*, and having broken one of her engaged Hornes in a Ticket , the same was by *Amalthea* a Nymph (who ow'd the Goat) taken up, and fill'd with various sorts of Fruits and Flowers, and brought to the Infant *Jupiter* to smell on, of which benefit *Jupiter* being afterwards minaful, granted this Boone to the Nymph, that whatever she should aske, should immediately spring from that Horne , called from thence *Cornucopia*. vid. *Ovid. 5. Faſter.*

(16) And

(16) *And thou who thase Solemnities, &c. Thy head with Roses Crown'd*] *Hymen* (A pleasant search it were, to search for the Derivation of his Name; to which, *Scaliger* in the third of his *Poer.* will direct you his here crown'd with Roses, (*Casullus* crownes him with sweet *Margerum*) the reason why I find not; onely this I read, that the Rose was a flower dedicated to *Venus*, and sprung (as Poets faine) from her blood, some Philosophers likewise were of opinion, that the colour and odour of the Rose proceeded from the Influence of her Planet, whose Colour and Prickles may perhaps allude to the Blushes and the Smarts of wounded Lovers; *Capella* likewise termes the Wreaths or Garlands usually worne at Nuptialls, *Conscia Veneris Seta.*

Of *Hymen*, see more toward the end of this *Chorus.*

(17) *And thou bright Starre with Silver Ray,*  
*Fore-runner of the Night and Day, &c.]*

*Hesperus*; the same with *Lucifer*, a Starre consecrate to *Venus*, and beloved of her;

— *Oceani perfusus Lucifer unda,*  
*Quem Venus ante alios Astrosum diligit ignes,*  
*Extulit os Sacrum.* Virg. l. 8. *Æneid.*

The Sea-bath'd *Lucifer's* bright Head aspires,  
 Whom *Venus* loves 'bove all Heav'n's shining Fires.

Supposed to be one and the same Starre, *Lucifer* being taken for the Globe or body thereof, and *Venus* for that Power, (in the Metaphysicks called the *Intelligence*) by which the Rotation of it's Orbe is perpetuated, *Scal. l. 5. Poet.*



Port. usually invoked at Nuptialls to bring on the Evening, the time wherein the Bridall Solemnities were performed. Of which likewise thus *Claudian*,

*Attollens Thalamis Idaliu[m] Jubar*

*Dilectus veneri nascitur Hesperus.*

Claud. Nupt. Hon. & Mariz.

To light the Nuptialls, his Idalian Ray  
*Hesper* belov'd of *Venus* doth display.

(18) 'Mong the Cecropian Dames, &c.] *Attick*, or *Athenian* Virgins; from *Cecrops* the first King of *Attica*, who founded and built the Tower or Castle of *Athens*; hence it came that the *Athenians* were call'd *Cecropians*, and the Region of *Attica*, *Cecropia*. He was contemporary with *Moses* (as *Eusebius* writes) and flourished about the year of the World, 3645. & before the Flood of *Deucalion*. He was said to be by-form'd, and to have the shape of a man above, and of a Dragon beneath. In regard of his Wiledome and Fortitude, or in that he was skil'd in two Languages, the Egyptian and Greeke, or as *Justin* reports. *Quia primus Mare[m] Fœmina Matrimonio junxit.*

(19) The Virgins of the Walleſſe Towne, &c.] *Spartan* Virgins; That Town being unwall'd: The reason whereof being ask'd *Ageſilaus*, he answered that Armed Citizens, and at Concord and Unitie among themselves, were the best defence of a Towne, whose ſafetie he ſaid conſiſted not in Bulwarkes or Trenches, but in the Valour and united Reſolution of the Inhabitants. It is at this day held and fortified by the Turkes, being a Sanziackſhip, and by them called *Mixithra*.

(20) *Whe*

(10) *Who on Taygetus his Crowne ]*

*In manly Passe-times, &c. ]*

*Taygetus* is a Mountaine of *Laconia*, neare to, and overlooking *Sparta*; On whose Top, the Virgins of that Towne and Country were wont to sport themselves in Wrestling, Races, and other manly Exercises, *nudis femonibus* (as *Pelus* in *Euripides* his *Andromack* taxes them.) Which Custome *Plutarke* writes had it's Originall from *Lycurgus* his Institution. They used likewise Solemne Dances and Songs, in which they recited the Praises of *Bacchus* and *Venus*: First practiz'd among themselves onely (as *Scaliger* observes 1. *Poet.*) afterward in the Company of Youngmen, with whom they performed these kind of Exercises naked; commended by *Plato* in his *Republique*, as a thing fit to be practiz'd by Women of all sorts and Ages.

(21) *And those their limbs in Dirce lave ]* Meaning the *Theban* Virgins; *Dirce* being a Fountaine in *Bootia* near *Thebes*, sacred to the Muses; with whom likewise our Author may seeme tacitly to compare *Crensa*.

(22) *Or in Alphæus Sacred Wave ]* *Alphæus* is a River of *Arcadia* running along by *Elis* and *Pisa*, called here Sacred, either in that as the Antients supposed, no River but was thought to containe a Deietie, (and therefore by the Poets called the Sonnes of Gods) or that the Eleian Games were performed to this River, as to a God and friend of *Jupiter*; with whose Water alone it was lawfull to wash and cleanse the Altar of *Olympick Jove*, famous for the memoriz'd love twixt him and *Arcthusa*. Of which see *Ovid. Metam. l. 5.*

(23) *The Ælonian Youth, &c. ]* *Jason*, the Sonne of *Æson*,

*Aeson*, the Sonne of *Cretans*, the Sonne of *Aeolus*, who was his Mother is not certainly knowne. Some say *Theognis*, other *Polyphemes*, some *Etoclymenes*, and others *Alcyonides*. *Vid. Apoll. Schol.*

(24) *Shall Bacchus selfe give place ]*  
*Who to the yoke fierce Tygers chaines ]*

*Bacchus* was so called from the howling vociferation which the *Baccha* or *Frowes*, brought by him from conquer'd *India*, made. Said to be alwayes young, in that he had the Lookes of a Youth or Boy; and alwayes reputed, *imber Formosissimos*. Drawne by yoked Tygers, a kind of Beast of an untamed Feritie; the Hieroglyphick, Emollitz, Ferociz.

(25) *Or he who o're the Tripods raignes, ]*  
*Milde Brother to the Sterner Maid, &c. ]*

*Apollo*, who gave Oracles by the Tripod, which was a Seat or Stool of three feet, made of Gold or Brasse; On which the Priest being seated, was inspired with the Spirit of Divination, and gave Answers. The Epithets of *Aspera* and *Ferox* are often given by the Poets to *Diana*; which though they may seeme in the opinion of some unfit, and not fitly applyed to such a Deietie; yet in respect of her obstinate Vow of Perpetuall Virginitie, there be those that thinke she justly deserv'd them.

(26) *The Swan-get Twins faire Lxda layd ]*  
*Castor, with Pollux who for blow ]*  
*Of Weightie Sledge, &c. ]*

*Castor* and *Pollux* were feigned to be begotten by *Jupi-*

ter in the likenesse of a Swan, on *Leda*; who conceiving, brought forth, or (if I may as properly say it) layd two Eggs, of one came *Hellena*, of the other *Castor* and *Pollux*. Fained to be borne of Eggs, in regard, (as *Athenaus* sayes) by *ovum*, which in the Greeke signifies an Egge, was understood likewise an upper Roome or Chamber. Whence, (they being born in the upper Part of the House) the Fable may seem to spring. *Pollux*, (as *Castor* at Horse-man-ship) was famous at the Game or Exercise of the Sledge or Cestus. In which Exercise at the first Originall they encountered one another with stroakes of bare fists onely; Afterward for the defence of the Hand there was added a Lora or Thong fastned at the Elbow and shoulder; to which Lora likewise, called *Cestus* or *Cingulum* (whence the Exercise tooke Denomination) was sowed a weightie Piece of Iron or Lead; In which cruell Past-time they not seldom endangered the dashing out of one anothers Brains, and therefore they usually wore a Helmet or Cap of defence, especially for their eares: All the Art in this, was to avoid the blowes, not by running back, but by the dexterous motion of the Body. *Scaliger* seemes to deride the opinion of those who make this *Cestus* to be a Staffe wound about with the Lora and Plummet of Lead hung at the end. *Vid. Scal. l. 1. Poet.*

(27) *So fade the Pleiads, &c.*] The *Pleiads* are said by some to be the Daughters of *Lycurgus*, who ruled in the Island of *Naxos*; who, for that they were the Nurles of *Bacchus*, were said to be constellated by *Jupiter*. They were seven in Number, their Names *Celano*, *Sterope*, *Merope*, *Alcyonoe*, *Maisa*, *Taygeta*, and *Electra*, which last (as *Arms* sayes) is scarce to be seene; And for that reason by some thought to be so called, others fable that for shame she oblcures her selfe, for as much as all the rest of her Sisters were

were married to Gods, and she alone had a Mortall to her husband. *Proclus Diadochus* upon *Hesiod*, reports them to be the Daughters of *Atlas*, begotten on the Nymph *Pleione*, from whence they are said to take their Denomination; who conceives them to be no other then the assisting Angels or Intelligences of the Seaven Spheares, Allotting *Celestano* to the Sphere of *Saturne*, *Sterope* to *Jupiters*, *Merope* to that of *Mars*, *Aclynoe* to the Sphere of *Venus*, *Maia* to *Mercuries*, *Taygeta* to the Moons, and *Electrato* the Suns; their Scituation, according to *Ovid* in *Phaenomenis*, and *Servius* in *Virgil*, ante genua tauri.

*Pleiades ante genu septemvridi are feruntur;  
Sed tantum apparet sub opaca septima nube.*

Seav'n Pleiads 'fore the knees of *Taurus* shine;  
Darke clouds the seaventh, hardly seene, confine.

*Pliny* places them in *Cauda Tauri*, reprehended by *Joseph Scaliger* in his *Manilian Annotations*, since the Bull is but halfe body'd, his upper parts (as *Ovid* sayes) onely appearing, as cut off in the middle, about which Cature the *Pleiades* are seated: So called, either from their pluralitie, or from the Greeke which signifies to faile, in regard that upon their rising was the Season for Navigation, as in the Latine *Vergilia*, from the Vernall Season, the time wherein they arise. *Plin. l. 2. c. 41.*

(28) *Phanician Dye*] Purple or Scarlet, the best being that of *Tyre* a Citie of *Phanicia*, near which the Scarlet-fish is taken, that yeelds that dye. See *Salmonthus* upon *Pancrallus*, de rebus Perditis & nuprimè Inventis.

(29) *From Phasis horrid Bed*] *Mæda* was called *Phasis*; and *Colchis* of the River *Phasis* and Region of *Colchos*; as  
F being

being by some conceived to be there borne, though *Pindarus* in the thirteenth Ode of his *Olympicks*, seemes to make *Corinth* the Countrey of *Medea*, and not *Colchos*, yet so may she justly be called in regard that her Father *Aëta* leaving his Principallitie of *Corinth*, or exchanging it for *Colchos*, there reigned.

(30) *Faire Issue of the God of Wine*] *Hymen* was said to be the Sonne of *Bacchus* and *Venus* (*Catullus* makes the Muse *Urania* his Mother, and some, *Apollo* his Father.) The same with the Greekes (sayes *Scaliger*) as *Thalassius* with the Romans. By the *Indicus* (as *Boccace* in *Genealog. Deor.* writes) stil'd the God of the Night. Of all the Deities chiefly invoc'd at Nuptialls. *Lactantius* reports that *Hymen* was a beautifull Youth of *Athens*, who (for the love of a young Virgin, in the habit of one disguised, performing the *Eleusinian* Rites, was with divers other Maids of that Citie taken and carryed away by Pyrats, and by them (supposing him a Maid) lodg'd with his Mistresse. Who, when the Pyrats were asleepe, cut their throats, and then running before to *Athens*, told the Parents of the Maids, that if amongst the rest they would assure him of her whom he affected, he would restore their Daughters. Which being granted him, and the Marriage proving fortunate, it grew into a Custome after ward at Nuptialls to invoke the name of *Hymen*. Of whom, and of his severall Duties, it will not be amisse as a Corollary to adde what is elegantly sung by *Martianus Capella* in these following Verses ;

*Tu quem psallentem Thalamis, quem matro Camena,  
Progenitum perhibent; Copula Sacra Deum  
Semina qui arcanis stringens pugnancia vinclis,  
Complexuq; sacro, dissona nexa foves.*

*Namq; Elementa ligas visibus, mundumq; maritas,*

*Atq; auram mentis, corporibus socias.*

*Fudere complacito sub quo natura iungatur,*

*Sexus concilias, & sub amore fidem:*

*O Hymenae decens! Cypridis tu maxima Cura.*

*Hinc tibi nam flagrans ore cupido ruicat.*

*Sens tibi quod Bacchus Pater est, placuisse choreas,*

*Cantare ad Thalamos sen Genitricis habes;*

*Comere vernisferis florentia limina fertis,*

*Sen consanguineo Gratia trina dedit.*

Thou Muse-borne: Who at Bridalls chant'st, whose hands  
Doe Link the Deities in Sacred Bands.

Who jarring seeds in Mystick knots dost chaine,

Discordants knit, in concord dost maintaine.

Marry'st the World, the Elements dost bind

In mutuall ties; to Bodies wedd'st the Mind.

Whose pleasing Yoake Nature her selfe doth prove,

Sexes unit'st, mak'st Faith strike league with Love.

O Gracefull Hymen! Joy of Erycine.

For in thy flagrant looks, hence love doth shine.

Whether the measur'd Brawles, in that thy Sire

Was Bacchus, or to chant i'th' Nuptiall Quire,

In that a Muse thy Mother thou affect'st;

Or Gates with flowers, the Graces Kinsman, deck'st.

(31) *'Tis time to light thy carved Pine* ] After the Nuptiall Supper was ended, and the Dances done; the *Pronuba*, (which was usually the Mother of the Bride) taking the Bride by the hand led her to the Geniall Bed, though others will have this to be done by Youths, the nearest of Kinne of the Fathers or Mothers side. Before them (according to the manner of the Greekes) went a Youth in a long Robe representing the Person of *Hymen*, bearing a Torch of Pine or White-thorn by *Pliny* reported to be held *omnium Auspiciatissima*. After followed two others (according to the manner of the *Romans*) bearing a Distaffe and Spindle (after the Custome of the Greekes) a Sive or Boulter, and a Pestle and Morter, signifying how the Bride was to employ her future time. And with these Ceremonies brought to the Bride Chamber, she was there by the Bridegroomc unveiled. *Vid. Plutarch. in Romulo. Scal. Scal. Poet. l. 3.*

(32) *With Wine-wet-fingers then put out* ]  
*The Solemne Flame, &c.]*

This Verse I have thus rendred, though contrary to the sense of *Delvius*, (who would have excute, which I render put out, or shake out, to tolle or make to blaze) as being induc'd by the more plausible Interpretation of *M. Farnaby*. Who conceives it was the Office of *Hymen* at Nuptialls to extinguish the Bridall Taper, as well as light it. I find it was the Custome likewise before the Torches were put out, for the *Pronuba* to light the Nuptiall Lampe, which was to be kept constantly burning by Night, and that done, all the Tapers were extinguished; Which, that they were not layd under the Bed, or reserv'd to light a Funerall Pile, was most Religiously observed. *Scal. l. 3. Poet.*

(33) *And*



(33) And the Fescennine Youths doe sing, &c.] It was the Custome at Marriages (among the Ancients) the Bride, and Bridegroom being entred into Bed, and the Doores of the Chamber being locked, to Sing an *Epithalamium* full of Lascivious Wantonneffe, and not to be questioned Licentiousnesse (as the Verses immediately before going intimate) that while that was Sung, *Compressa Virginis Clamor non audiretur*. To which end they strowed Nuts likewise to be trod on. Though there be a better reason rendred for it, to wit, That the married Couple should renounce and abandon all Childish Sports, and Vanities of Youth. These Verses, as the Youths that Sung them, were called *Fescennine* from *Fescennium* a Towne of *Etruria*, from whence they first came; or so others will, in regard that *Facinum ar cere putabatur*. They were held to drive away ill Luck or Witchery, or the conceived Revenge which *Nemesis* might take for too great Praises usually given to the Married paire in the *Epithalamium* or Marriage Song, and therefore these *Fescennine* Youths and Derisory Verses were added to the Musick.

# ANNOTATIONS

## Vpon the second Act.

(1) **A** *And thus could Jason cause Medea grieve !* ] The Name of Jason as *Pindarus* intimates in 4 *Pythicos*. seems to be derived à *Sanando*, *saos* in the Greeke signifying Sanitie, who, by reason that in his younger yeares he was brought up under *Chyron*, and by him instructed in Chyrurgery and Physick, was called Jason *sive* *Sanator*.

(2) *The Signall Glory of the Colchian Crowne* ]  
*Made Prize* ]

The Golden Fleece, brought to *Colchos* by *Phryxus*. The Fable of which is this: *Phryxus* and his Sister *Helle*, flying from the Cruelty of their Father *Athamas*, exasperated by his wife their Step-mother *Ino*. (For they were the Children of repudiated *Nephele*) were by their Mother furnished with a Ram, whose Fleece was of Gold which she had from *Mercury*. Mounted upon which, they were carried through the Aire, when they came to the Sea running 'twixt *Siganum* and *Charfonesus*, Affrighted *Helle* fell from his back into the Sea, which from her tooke it's Name. *Phryxus* notwithstanding, safely arriv'd at *Cholcos*, and there in Memoriall sacrific'd the Ram to *Jupiter* of that called *Phryxius*, and hung the Fleece in the Grove of *Mars*, which was afterward kept (as they fabled) by a sleepleffe Dragon. *Vid. Natal. Com. Mythol. l. 6.* *Tacitus* reports in the sixth Booke of his *Annals*, that among the *Colchians* no man durst sacrifice a Ram, because (as he sayes) *Phryxus* was once carried upon

upon one, be it, that that Ram was a beast or a Ship bearing that Ensigne. This Fleece Jason by the helpe of Medea made his Prize. *Vid. Ovid. Met. & Apoll. l. 4. l. 7.*

(3) *Think on old Pelias boyling o're the Fire, &c.] Pelias* was King of *Thessaly*, which he by Power kept, though the right thereof belong'd to his Nephew Jason: *Medea* therefore to bee reveng'd of him for the injury done her husband, comming to *Pelias* his Court who was now very aged, pretends that she would restore his Youth, as he had done old *Aëson* her husbands Father, and perswaded his Credulous daughters to cut in Pieces his aged Limbs, and to boyl them in a Caldron of Water which she had prepared; which when the daughters had done, she leaves them guiltie of Parricide and frustrate of their pious hopes, and by flight avoid their vengeance.

(4) *Malea shall amaze, &c.] Malea* is a Promontory of *Laconia*, on the South of *Peloponeffus*, so called from *Malens* one of the *Argive* Kings. By *Ptolomy* it is called *O-mignation*, extending fiftie miles into the Sea; no small hindrance to the Marriner sayling along those Coasts.

(5) *The Colchians hate thee] The Subjects of her Father Aëta, and Inhabitants of Colchos; These as Amians, l. 12. and Strabo l. 11. conjecture, originally sprung from the Egyptians, ovid. Vadianum in Pompon. Melam.*

(2) *Pelasgian Royaltie] Pelasgia* was commonly taken for all *Greece*, but more particularly for *Thessaly* and *Argia*; so called from *Pelasgus*, the Sonne of *Neptune*, or *Inachus*, here applyed to the *Corinthian* Monarchy.

(5) *What Phasis in his winding Armes, &c.] Phasis* is the greatest River of *Cholchos*, taking his rise from the Mountaines called *Moschii* (adjoyning to a part of the Mountaine *Caucasus*, dividing *Cholchos* from *Iberia*) and falling into the *Euxine* Sea, at this day called *Fassa*.

- (6) *What e're behind the Scythian Pontus, &c.]*  
*Where the salt Waves grow fresh, &c.]*

The *Scythian Pontus* is that Sea, which beginning from the *Thracian Bosphorus* or Straits of *Constantinople*, extends in a large Plaine of Waters, knowne by severall Names, by the Græcians called the *Euxine Sea*, or (as *Ovid* saies) more fitly termed *Axenos*, of the Inhospitallie of the Inhabitants along those Coasts, or because so infested by Pyrats; by the Turks at this day called the *Black Sea*. And by our Author the *Scythian Pontus*, whose Waters are here said to be fresh with the Admition of Rivers falling into them, The like is reported thereof by *Pliny*, which may well be in regard of the neighbouring *Palus Maotis* running into it by the Straits of *Bosphorus Cimmerius*, The River *Tanais*, and divers other great Rivers discharging their fresh Streames likewise into the same. It is observed by Naturallists, that the Northerne Seas are lesse Salt then; the Southerne: For, whereas the saltnesse of the Sea is conceived to spring from a terrestriall adust matter, mixing with the Waters, when by the Sunne-beames the thinner and fresher parts of the Water are exhaled, and the grosser and lower are left to suffer adustion; It followes, that the Rayes of the Sunne being weaker towards the North, the Exhalations should be lesse, and so consequently the Saltnesse. *Vid. Paul. Merula. Dissertation de Maribus.*

- (7) *All that Extent of Land whose Borders hem]*  
*The Silver Thermodon; In trampled Fields]*  
*Where Widdowed Troopes display their lured Shields]*

*Thermedon* is a River of *Cappadocia* in the greater *Asia*, neare which the *Amazons* were said to live, Inhabiting (as I

con-

conceive here is to be meant) so much of that Part of *Cappadocia*, by *Ptolomy* called *Pontus Polemoniacus*, as is included betweene the said River and the *Euxine* Sea. These Warre-like Women voluntarily divorce'd themselves from the Societie of men, or rather expell'd them, never marrying, onely once every yeare for Propagation of their Race admitting of the Company of men. The Male Children, (when they were delivered) they sent away to their Fathers; The Female they brought up, searing their right Breasts (whence they tooke their Denomination) that they might not hinder their Shooting. Of their Originall, vide *Isidorum. l. 11.*

(8) *Lynceus he whose sight]*

*Extends crosse Pontus it's emitted light]*

*Lynceus* is reported to be the most quick-sighted of men, who from the Top of *Taygetus* is said clearly to survey all *Peloponessus*, and to discover *Castor* and *Pollux* lying hid in a hollow tree, with his sharp sight to pierce through the bodies of Oakes, to penetrate the Earth, and Globe of the Moone as *Pliny* sayes, *l. 2. Nat. Hist. c. 7.* And as *Plutarch* writes, to discern Ships from *Sicily*, weighing Anchor in some Parts of *Africk*, being no lesse then 1500 *Stadia*. Though all Mathematicians deny any visible object upon Earth or at Sea to be discerned the tenth part of such a distance, adde beside the Gibbositie or convexitie of the Sea or Earth, which in so great a distance must needs intercept the sight. (If any thing yet might be said to hinder the penetrating sight of *Lynceus*.) But the Fable of his wonderfull Perspicacities seemes to arise from his cunning in finding out of Gold Mines, which he discovered with such certaintie, that thereupon the ignorant vulgar reported he could see into the Bowels of the

the Earth. See *Hygin. de Poet. Fabul. l. 1.* Here our Author seemes to adhere to the Opinion of the *Stoicks* and *Platonists*, who will have Vision to be by Emission of Radii or Beames, from the sight to the Object; oppugned by the *Peripatetticks*, and the best Masters of the *Opticks*; who say, *That Vision is by Radii extrinsically flowing from the visible Object to the sight, the Object being illuminated by the light, and the Radii, or light proceeding from that illuminated Body striking the Eye; whose Radii extending in forme of a Pyramid, whose Vertex or Point is in the Eye, and Basis in the thing visible. Vid. qua Alhaz. c. 5 l. 1.* As likewise, what that Ornament of our Nation and Learning, the Viscount of S. Albons sayes of Vision in his *Natur. Hist.* p. 65. 72. 144. &c.

(9) *And all the Minyx*] People of *Theffaly*, so called of *Orcomenus* a River of that Countrey formerly called *Minyens*, supposed to be the Sonne of *Neptune*: Or as *Apollonius* writes, *l. 5.* from the Daughters of *Minyas*; (perhaps after the manner of the *Carians*, who, as *Herodotus* report, took their Names from their Mothers; The *Minya* were likewise of *Beotia*, called *Minya Orchomenii* (as some will) from *Minyas*, and *Orchomenus* his Sonne, inhabiting the Citie of *Orcomenus* from him so called. But the *Minya*, properly so termed, were those dwelling about *Jolcos*.

(10) *Creon Thy knees wee touch'd, and did implore*  
*The Faith of thy Protecting hand, &c.]*

The Antients made severall Parts of man, the Seates of severall morall Vertues, and Vices; assigning modest shamefacenelle to the Fore-head, the contrary vice to the Mouth, Irrifon and Sagacitie to the Nose, Judgement to the Eare, Pride and disdain to the Eye-browes, Pittie to the  
 Knees,

Knees, which Suppliants us'd, when they made their requests with Reverence to touch and imbrace. The hand was the Pledge of Faith, as *Cicero* sayes in the second of his *Phillipp*. [*Those hands which were the Pledges of Faith, are now violated with perfidious Wickednesse*] Which in the Act of Promise, or Paction, was held forth and touched by the Suppliant; the reason (as *Varro* gives it) in that the Authority of the Antients consisted in the Power and strength of the hand. *Plutarch* reports, That the *Flamins* were wont to performe divine Rites, *Manu ad digitos involvunt*, symbolically signifying, That Faith is inviolably to be kept, and that the hand was it's consecrated Seat.

*Upon the CHORUS.*

(11) *Rash man was he with Ships fraile-Beake*]

*Did first the treacherous Billowes breake*]

This suits with that of *Horace*, *Illi Robur & as triplex*, &c. to which may be applyed the Answer of *Carfilides*, Who being asked his Opinion what he thought of the Sea, and Seamen; answered, That there was nothing more treacherous then the first, and that the others were it's Comrades.

(12) *Drawne to too thin Dimensions farre*]

*'Twixt Life and Death too poor a barre*]

Alluding perhaps to that *Apothegme* of *Anacharsis* (in *Laertius*) That the distance betwixt death and those in a ship at Sea, was no more then the thicknesse of the Barke; Of which thus *Juvenall*:

*Innate & ventis animum committe, dolato  
 Confusus ligno, digitis à morte remotus  
 Quatuor, aut septem, si sis laiffima Toda.*

Satyr. 12.

Goe ; trusting in a treacherous Plank ; but foure  
 Poore Inches distant, or but seav'n, if more,  
 From death ; and to the winds thy life commit.

(13) *The stormy Hyad's*] A Constellation as *Aratus* writes of seven, according to *Proclus* of six, & as *Hesiod* will, of five Stars in the fore-head of the Bull, whose rise and set was the Cause of Storms and Tempests. These were the daughters of *Atlas*, who so excessively bewail'd the death of their Brother *Hyas*, torne in pieces by a Lyon, that from him they tooke their Denomination, and by the Commiserating Gods were converted into Stars. *Vid. Higyn Astronom. Poet.*

(13) *Th'Olenian Goats bright Starre, &c.*] The *Amalthean* Goat, fained by Poets to be the Nurse of *Jupiter*, so called from *Olenum* a Towne of *Achaia*, neere which she gave him suck. For which benefit she was afterwards by *Jupiter* translated among the Stars ; of her we have spoken already in the Annotations upon the first Chorus.

(14) *Nor those which that old lazy Swaine*]  
*Bootes drives, the Northerne Waine, &c.*]

*Bootes* is otherwise called '*Arctophylax*' ; whose first name, as *Manilius* sayes, is given him in that

—— *Bootes,*



———*Bootes,*

*Quod stimulo iunctis instat de more Iuvenis.*

Manil. l. i. seu Sphæra.

He seemes with goad t'incite his yoaked Steeres.

The Northerne Waine consists of seven Starres in the Constellation of the greater Beare, (which is in all made up of 24) foure of which, on the side of the Beare making by their Postures the Forme of a Quadrangle, are called the *Waine* the three on her Taile (if a Beare may be said to have one) the Oxen; Neare which *Bootes* being plac'd, is stil'd the Waggoner or Driver; called here lazy, in regard of his slow Motion, by reason of his Vicinitie to the Pole.

(15) *The Pine of Theffaly, &c.] Argos*; built of *Theffalian* Pines, *Theffaly* being a Region of *Greece*, abounding in Mountaines and Woods; of *Argos* see more after.

(16) *Argos selfe was then struck mute]* *Argos* was said to be indu'd with voice, and more then that, with Prophecy; being by *Valerius Flaccus* in the first of his *Argonauticks*, called *Fauisicarn ratem*, but more peculiarly the Mid-Mast of the Ship, which was placed by *Pallas* her selfe, and cut from the *Dodonean* Oake which gave Oracles.

(16) ——*When those Rocks that bound]*  
*The Entrance to the Pontick Sound]*

These are two Rocks in the Mouth of the Straits of the *Thracian Bosphorus* called *Cyane* and *Symplegades*. The first name given them in regard of their black Colour; and the other in that as the Poets saign'd they justly against one another

ther with violent concursions. The ground of that Fictionarising, for that, to the Saylor in regard of their neer distance & the Motion of the Ship and Sea, they seemd now to part, and then againe to close. Or as *J. remias Hoelzinus* in his Notes upon *Apol. l. 2. vers. 608.* writes. In that the broken Rocks lying in the Sea, in a manner close up the narrow straits, or in regard of Pyarts possessing both sides of the passage and obstructing the same, untill overcome by *Jason*.

- (18) *The Maid whose Waste surrounds*]  
*A Cincture of fierce rav'ning hounds*]

*Scylla*, the Daughter of *Phorcus*: the Cause and manner of whose transmutation you may read in the 14 Booke of *Ovid's Metamorphosis*, converted into a Rock in the *Sicilian Sea*, neare to the Promontory of *Pelorus*, so faigned according to *Salust*, in that as farre off it represents to the Beholders the Shape or Forme of a Woman, whose barking Dogs hemming her Waste are no other then the roaring Waves dashing against it.

(19) *Th' Ausonian Maine*] The *Italian Sea*; running along the Coast of *Italy*, so called from *Auson* the Sonne of *Ulysses* and *Calypso*. The *Sicilians* (as *Strabo* reports, lib. 2.) were wont to say of this Sea that it alone was sweet, when as all others were salt; not truely, but jestingly, in regard of the sweet Cates and delicacies usually transported to them by this Sea.

- (20) *'Till on his Lyre Pierian, playd*]  
*Orpheus*]

The Reader may perchance thinke it strange to find two severall Names apply'd to one Instrument, being here termed a *Lyre*, and but immediately before a *Lute*. Yet I may as well

vary in the English, as the Author himself in the Original, first calling it *Lyram*, & then *Cytharam*. The better therefore to inform the Ordinary Reader, He may take Notice; That the Words *Lyra*, *Cythara*, *Testudo*, *Chelys*, are by the Poets usually applyed to one and the same Instrument. The three first first so used by *Statius* in the first of his *Achilleids*, and the tenth booke of his *Thebais*: Yet are they severall Instruments. The *Lyra* (according to *Pausanias*) being the Invention of *Mercury*, and the *Cythara* of *Apollo*. The Invention and forme of *Mercuries Lyra*, is thus describ'd by *Lucian* (in *Dialogo Apoll. and Vulcani*.) *Mercury* having found a dead Tortoyse, made an Instrument thereof, applying to the hollow shell, a Neck extending with two Hornes; gluing Reeds, and over them straining a Cover, as the Belly of the Instrument, and to that fastning a Bridge, and seven strings. From this (as *Joseph Scaliger* observes in his Learned Annotations upon *Manilius*) proceeded the *Cythara* or *Chelys*, likewise called *ομφαλ*. which is no other then the *Lyre* of *Mercury* reformed; for whereas that had two Necks, this had but one, in whose Top, Pegs were placed for the Winding up of the Strings, the very same with our Lute at this day. And as from the Entyre *Lyra* proceeded the *Chelys* or Lute, so from a Part thereof came the Latter *Lyra* usually attributed to *Arion*, *Apollo*, and *Hercules*, which is no other then the *Lyra* of *Mercury* with the Testudo or Back taken away and is in fashion like to two *Ss* opposed, and an *I* transvers'd, thus. *SS* play'd upon both with the Plectrum or Quil, and fingers alone. Sometimes with both hands, as in our Harpe, though *Venantius Fortunatus* by him cited make the Harpe and *Lyra* to be two different Instruments.

*Romans Lyra plaudis tibi,  
Barbarus Harpa.*

The

The Roman to the Lyre thy Praises sings;  
And the Barbarian to Harp's tun'd strings.

This Lute or Lyre of *Orpheus* (which *Scaliger* will have to be after the Forme of *Mercuries*) is constellated for it's admirable Effects; studded with Nine Starrs here called *Pierian*, in that it was given him by his Mother the Muse *Calliope*. Of which thus *Manilius*.

--*Lyra diductis in Calum cornibus, inter  
Sydera conspicitur, quaquondam caperat Orpheus,  
Omne quod assigerat canu, manesq; per imos  
Fecit Iter; domuitq; infernas Carmine leges.  
Huic caelestis honos; similisq; Potentia Causa.  
Tunc sylvas & saxa trahens, nunc sydera ducit.*  
Manil. l. 1. seu Sphæra.

The Lyre in Heav'n with Hornes distended 'mong  
The Stars is scene, with which his charming Song  
*Orpheus* began once, made to Hell his Way,  
And forc'd the Internall Lawes his Verse obey.  
Cælestiall honour's added; the same cause  
Remaines; once Woods and Stones, now Starrs it  
(drawes.

(21) And ev'n the Syren made ]  
Wont ships to Captive while she sings ]  
Follow the Musick of his strings ]

The Syrens are said to be the Daughters of the River  
*Achellous,*

Achellous, and the Muse Calliope, Euripides in *Helena* makes them the Daughters of *Tellus*, (or as some will, of *Terpsichore*, as others of *Melpomene*, or *Sterope*) They were in number three, their names *Parthenope*, *Lygia*, *Leucosia*, of whom, one played on the Lyre, another on a Pipe, and the third was excellent at singing. Virgins above, and Fishes beneath, once winged, but in a Contention with the Muses overcome, they were by them unplum'd. Their manner was with their Musick to allure the Mariners, to stay and listen, to them, and having by their Melody charm'd them asleepe, to devoure them; Of whom, thus *Claudian* :

*Dulce malum pelago Syren, volucerq; puella,  
Scyllæ inter fremitus avidamq; Charybdim.  
Musica saxa fretis habitabant dulcia Monstra.  
Blanda Pericla maris; terror quoq; gratus in undis:  
Delatis licet huc incumberet aura Carinis,  
Implessentque Sinus venti de Puppe ferentes,  
Figebat vox unaratem: nec tendere certum  
Delectabat iter reditus, odiumq; juvabat.  
Nec dolor nullus erat, mortem dabat ipsa voluptas.*

*Claud. Epigr. In Syrenas.*

Syrens th' allactive Mischiefe of the waves,  
Wing'd Virgins; twixt Charybdis greedy Caves,  
And Scylla's barking Rocks, inhabited.  
Seas flattering Perrils, and waves pleasing dread.

Ships fore a fore-winde running, when their sayles  
 Swell'd with the forfive Breath of fav'ring Gales  
 Their voice alone did fixe; who now no more  
 Thinke of returning to the wished shore,  
 But hate the thought; no sence of paine perceive  
 But life in the excelle of pleasure leave.

They were twice overcome, once by *Orpheus* as is here intimated, and againe by *Ulysses*, (if yet, he may not rather be said, not to be vanquished by them, then to have overcome them.) Our *Orpheus* his way of victory was the more noble; who, (whereas *Ulysses* onely stopp'd his Eares not to heare their Songs) chanting aloud the Prailes of the Gods, did with his voice drowne their pernicious Melody.

(22) *Greater mischiefe then the Sea,  
 Medea, &c.*]

Perhaps alluding to that Adage, *Ignis, Mare, Mulier, tria male*, Of which see *Erasmus Adagi* 8. Centure 2. *Enripi* brings in *Medea*, giving no better a Character of her Sex, (and yet perhaps too good for her) then this,

—— *ignis mare mulier tria male*  
 —— *perniciosa.*

*Sumus quidem quales sumus nos Famine, neq; enim male  
 ausim dicere.*

(23) *Araxes, &c.*] Is a river of the greater Armenia taking his beginning from Fountaines neare the Mountaine *Peri-  
 ardes*,

ardes, from whence, as *Ptolomy* describes it) running Eastward almost as farre as the Caspian Mountaines, and then turning Northward with two divided streames, discharges one into the Hyrcanian or Caspian sea, and mingles the other with the River Cyrus or Thyras, falling likewise into the same Sea.

(24) *Albis and Rhine, &c.*] *Albis* is a River of Germany taking his beginning in the County of the *Hermunduri* in the ancient Province of *Rhætia*, in times past (as *Tacitus* sayes in his Book *de Moribus Germania*) a famous River and well knowne, now onely heard of. At this day called the *Elbe*.

*Rhine* or the *Rhene* is the most celebrated River of Germany, the Westerne Boundure of that Countrey, having his beginning (according to the fore-named Author) on the top of the inaccessible *Rhætian Alps*; whence running with a Course winding somewhat Westward, hee at length falleth into the North or German Ocean.

(25) *The time shall come, wherein the Marine*]

*Shall unloose, &c.*]

*Nor Thule be Earths farthest bound.*]

Not a little doe the Spaniards glory in this Prophecy of *Seneca*; as pointing forth the discovery of America by them first found out. *Sanè non vani, si de Hispanis Hispanus, sayes Delrius*. Nor is it lesse admired by some of our owne Countrey-men: I cannot but wonder at this bold Prophecy of *Seneca*, sayes Doctor *Hackwel* (*Apolog. &c.*) yet my Lord *Bacon* in his Essay of Prophecies seems not to allow of this for one. See *Plato* in *Phædone de Orbe incognito*, & *Alian* in his various History *de Colloquio mida & Sileni*. l. 3. c. 18. But particularly concerning this Prophecy of *Seneca*, see

*Abrahamus Ortelius* in his Mappe of the West-Indies."

Concerning *Thule* there is no small difference among Authors. The Poets generally in their Expressions us'd it for a place farre remote, and beyond which there was no knowne land. *Pliny* makes it to bee an Island six dayes saile from Britaine Northward; some have made it to be an Island in Britaine, and others Britaine it selfe so called. *Strabo* confesses the Story of *Thule* to be most obscure; And *Petrarch*, l. 3. *Epist.* 1, having said much, though nothing positively, concludes at last thus, *Vt nihilo videatur occultior ipsa Insula, quam veritas.* *Mercator* makes it to be *Iceland*, and *Ortelius* will have it to bee *Tylemarke*, a Tract of Norway. Our English *Pansanias* (the learned *Cambden*) supposes it, (and most probably) to be Shetland or Hethland, an Island in the Scottis Seas, lying betweene Norway and Scotland, and under the Dominion of the latter; which his Conjecture he strengthens by the Authority of *Pucerus* who (in his Booke *de dimensione Terra*) sayes that by Sea-men it is cald *Thylensfel*. To this, adding the site of the Island agreeable to that wherein *Ptolomy* places it, he assures himselfe certainly to have found *Thule*, and pronounces the matter to be at an end and questionlesse. Which opinion of his the much-knowing *Selden* seemes likewise to approve of in his *Mare Clausum*. l. 2. c. 1. p. 121. The name of this Island *Suidas* derives from *Thules* a King of Egypt; *Isidore* from the Sunne; and some from the Saxon Word *Tell*, which signifies a Limit, as if it were a Bound of the North and Weat. *Vide Cambden de Insulis Britannis*. p. 8, a.

ANNO.



# ANNOTATIONS

## Vpon the third ACT.

(1) **O**N *Pindus snowy Top, or Nyfa's Crowne*] *Pindus* is a Mountaine upon the Borders of *Thessaly* neare *Thrace*: *Nyfa*, when alone without any other Attribute, (for there are ten Places, Cities, and others of that Name) is taken for a Citie of *India*, seated at the foot of the Mountaine called *Meros*, (mentioned by *Quintus Curtius* in the 8th Booke of his History) in a Cave in which *Bacchus* was said to be nurst. The *Scholias*t of *Apollonius* makes it (as our Author here) a Mountaine (of *India*,) *Delius* yet disassents from him, and conceives that he confounds *Nyfa* with *Meros*, and would have it to be one of the Tops of *Parnassus*: *Pindus* and *Nyfa* were places consecrate to *Bacchus*, where his Frantick Solemnities were us'd to be celebrated.

(2) *With a Lymphatick Rage possesst*] Those were said to be Lymphatick, who, having by chance espyed some Nymph or wat'ry Deietie in the River, were by them for that discovery dispossesst of their Sences. Or else so called, (as conjectured) in that, from the abundance and superfluity of the Braines moisture, proceeded their distraction. As Lunatick, in regard that the Moone is predominant over the humours.

(3) *The undrench'd Arctos turnes*] By *Arctos* is meant the Constellation of the Northerne Beare, as likewise the Arctick Circle, in which that Constellation is included, called *Arctos*, as well as *Arcticus*. Of which see *Joseph Scaliger*

liger his Learned Annotations upon *Manilius*, p. 75. in l. i. *sen Sphar*. The reason of that Epithite undrench'd, you shall find in the Annotations upon the fourth Act.

(4) *Scylla's or Charybdis Caves*] Of *Scylla* wee have already spoken; *Charibdis* was faigned to be an old greedy Hag, slaine by *Hercules* for stealing away his Oxen, and cast into Sea antiently called *Euripus Taurominitarum*, running 'twixt *Sicily* and *Italy*, at this day by the *Italians* called *Garo faro*. (*Vid. Paul. Merula dissertac. de Mar.*) Others saigne that she was by *Jupiter* strooke dead with Thunder, and converted into a Rock in that Sea bearing her name. Concerning whom that noted Adage is in every mans Mouth, *Incidit in Scyllam cupiens vitare Charybdim*. Which yet, (as *Sanctius* upon *Alciat*, notes) is not rightly understood by those, who apply it to such as avoiding a small mischief fall into a Greater, but is meant by the Contrary; *Scylla* being a lesser Evill then *Charybdis*, and therefore *Cyrce* in *Homer* advices *Ulysses* to steere his Course rather neare *Scylla* then *Charybdis*.

(5) *What Aetna under which Typhæus lies*  
*Expiring flames, &c.*]

*Typhæus* was one of the Gyants that invaded the Heavens, struck downe by *Jupiter* with Thunder; over whom, (according to *Pindarus* and *Ovid*) *Aetna*, (according to *Homer* and *Virgill*) *In trime Jovis Imperiis imposta*.—

(6) *Nor wrathfull Euxine Seas by Corus force, &c.*] Of the *Euxine* Sea wee have already spoken. *Corus* according to the opinion of some, is a Westerne wind blowing toward the North; so likewise *Lucan* makes it 5 *Phan*. though the Censurer of him, and all Poets reprehend him for it, who will have it to arise (and rightly) from a Point of the

the North, and from thence directly bowing Southward.  
*Vid. ejus Poet. l. 5 seu Critic.*

(7) *Shall wee for small Jolcos make?* ] *Jolcos* was the Birth Place of *Jason*, called likewise *Larissa* (as *Pomponius Melatestifies*, l. 2.) which gave a Title to *Achilles*, who by *Virgill* is stiled *Larissæus*. The place, as *Pindarus* in his fourth *Pyth.* writes, from whence *Jason* with his *Argonauticks* first set sayle for *Colchos*.

(8) *Theſſalian Tempe* ] *Tempe* was a most celebrated Grove of *Theſſaly*, and sacred to the Muses: *Ælian*, who at large describes this place in his various Histories, l. 3. c. 1. writes, that the victors in the *Pythian Games* were us'd to be crown'd with the Laurell of this Grove in Memoriall of *Apollo*, who, after he had slaine *Python*, was there crown'd with a Wreath of Bayes; an Altar being afterwards erected to him in the Place where it was done.

(9) ——— Seas ]

*The witnesses of our wrong'd Nuptials* ]

Our Author seemes to follow the opinion of those who will have the Nuptials of *Jason* and *Medea* performed at Sea. *Apollonius* will have them celebrated in the Island *Ceryra*; Some at *Byzantium*, others in *Colchis*, and with the Privitie of *Ætæa*; *Valerius Flaccus* makes them to be begun in the Island *Pence*, and interrupted by the comming of *Absyrtus*.

(9) *Of all the wealth by Scythians rapt away* ]

*From Sun-scorch'd Dwellers of Rich India* ]

Meant by the Easterne *Scythians*; *Scythia* by Geographers being divided into *Scythia Europea*, and *Asiatica*;

*Scythia, Europea*, (concerning which see *Pomponius Mela*, l. 2. and *Pliny* l. 4.) extends from the Banke of *Tanais*, *Palus Maotis*, and the shoares of the *Euxine* Sea, to the mouth of *Ister*. *Asiatica*, beginning from the limits of the opposite shores towards the East, as farre as the *Seres* on the North bounded with the Ocean, on the South stretching to the Mountaine *Taurus*, on the West to *Cappadocia* and *Armenia*. (Though those Countries were likewise under the Subjection of the *Scythians*.) *Ptolomy* (l. 6. *Cosm.*) divides this *Scythia Asiatica*, into *Scythia intra Imaum Montem*, and *Scythia extra Imaum Montem*. That, *intra Imaum*, he terminates on the West by *Sarmatia Asiatica*, on the East by the Mountaine *Imans*, on the South by the Nations beyond the *Caspian* or *Hyrcanian* Sea, and on the North by the Land called by him *terra incognita*; That *Extra Imaum*, hath on the East the People called *Seres*, on the North *terra incognita*, on the South *India extra Gangem*, and on the West *Scythia interior*. Both of these are properly called *Scythia*.

(10) *Phæbus with Syfiphus his Nephews joyne*] Meaning the Issue of *Medea*, Daughter of *Æëta*, Son of *Phæbus*, with the Offspring of *Crensa*, Daughter of *Ceron*, Sonne of *Syfiphus*.

### Upon the CHORUS.

(11) *When Ister like a Torrent rowld*] *Ister* is a part of *Danubius*, or the *Danow*, a famous River of Germany, which, (as *Pomponius Mela* says) Maintaining his course along while through divers Lands, is called *Danubius*, after by the Inhabitants of the Countries through which it passes *Ister*. *Ptolomy* more particularly tells us, That when *Danubius* is come as farre as the Citie of *Accium* (a Citie of the Lower

Lower *Myſia*, neare the Confines of *Dacia*, in the 47 degree, and of Northerne latitude;) It loſes it's name, and from thence, untill it falls into the Sea is called *Iker*. Which having receiv'd into it threeſcore Navigable Rivers falls at length into the *Euxine* Sea, with as many ſtreames as *Nilus* into the *Egyptian*. It ariſes not farre from the *Hercynian* Wood from a cleare Spring, now incloſed within the Caſtle of *Donaweschingen*, a Houſe of the Counts of *Furſenbergue*. (*Thunius*) of all the Rivers of *Europ* (as *Pliny* ſayes) alone maintaining a continued courſe Eaſtward. *Vid. Plin. l. 4. c. 2. and 12.*

(12) Not *Rhodanus* with rapid courſe] *Rhodanus* or the *Rhoane*, is a River of *Gallia Narbonenſis* ariſing from the *Grifon* Alpes, and from thence, as it were, compaſſing the Country with his winding ſtreames, falls at length into the *Gallick* or *Maſſilian* Sea.

(13) Not *Hæmus* when the Suns hot Beames] *Hæmus* is a Mountaine of *Thrace*, upon the Borders of *Myſia* inferior by *Polybius* reported to be of that eminent Height, that a man from the Top thereof might behold both *Egean* and *Ionian* Seas; though *Strabo* ſeemes not to allow of this for a truth. This mightie Mountaine (if wee beleeeve the Poets) was once a man, and the neighbouring Mountaine *Rhodope*, his Siſter, of whole Transformation ſee *Ovid's Metam. l. 6.*

(14) The ſacred Grove which *Pelion* crown'd, &c.] *Pelion* is a moſt noted Mountaine of *Theſſaly*; in a Cave or Grot, in which, *Peleus* marrying *Thetis* entertain'd (as the Poets Fable) and feaſted all the Gods. (*Vid. Claudian. de Nuptiis Honor. & Mar. and Euripides in Iphigenia.*) From whence a great part of the Timber that built *Argos*, was ſeld, and taken.

(15) To an unſkilfull Pilot, &c.] Who this ſhould be that

that succeeded *Typhis* in the Pylot-ship of *Argos* is not agreed on; some say *Angans*, others *Euphemus*, but the most generally receiv'd opinion is, that it was *Ergynus* the Sonne of *Neptune*, afterwards slaine by *Hercules*.

(16) *'Mongst unknowne Ghosts lies tomb'd in sand]* *Typhis* on a sudden as he held the Helme fell dead, and was buried in *Mariandinum* a famous Cave in *Bythinia Acherusia*, but whether before he came to *Colchos* or in the Return is not knowne. *Vid. Apollonis Scholiasten. l. 2.*

(17) *He from the Vocall Muse that springs]* *Orpheus*; Who by generall consent of the ancients, was held to be the Sonne of *Phabus*, begotten on the Muse *Calliope. de Orpheo vide Vic. Com. Santi. Albam. de Sapientia veter. c. 11. cui Titulus Orpheus sive Philosophia. & Jereniam Hoelzlinum in Prolegomenis ad Apollonium. p. 33. & Fulgent. Mytholog.*

(18) *Dragg'd unto Hæbrus streaming head]* *Hæbrus* is a River of *Thrace*, famous for the memoriz'd Tragedy of *Orpheus*, into which the furious *Bacchanals* after they had torne his body in Pieces threw his head, it is now called *Meritza*.

(18) *Alcides Beruas Issue slew, &]* *Calais* and *Zetes*, the Sonne of *Boreas* were slaine by *Hercules* in the Island *Tenos*, who, (as *Apollonius* hath it in the first of his *Argonauticks*) in Memoriall thereof erected upon their Sepulchre two Pillars, the one whereof was said to move at the blowing of the North Wind. The Cause of their death (as I find collected by the Scholiast of *Apollonius*) is variously delivered. Some say, the reason of it was, in they that diswaded the Returne of *Argos* into *Mysia* to take in *Hercules*; some say, that *Hercules* did it to revenge the injury he had received from their Father *Boreas* in the Island of *Cos*, where he distressed him with a storme; Others, in that they contended with *Hercules* about the Dividend of the Guists given by

by Jason among the *Argonauticks*; and some for that, having received *Hercules* as their Guest, they treacherously conspir'd his Death.

(19) *He who could various shapes indue*  
*From Neptune who derives his Birth, &c.]*

*Periclimenus*, who by the gift of his Father *Neptune* could change himselfe into sundry shapes, slaine by *Hercules* after he had transform'd himselfe into an Eagle.

(20) --- *Forc'd the Stygian Sound]* *Hercules* as the Poets faine descended into Hell on this occasion. *Theseus* and *Perithous* attempting to steale thence *Proserpina*, were by *Pluto* taken Prisoners. Whose Rescue *Hercules* undertooke and by force perform'd, and dragg'd from thence *Cerberus*. Vid. *Ovid. Met. l. 9.*

(20) *Alive on Eta's Pyre repos'd]*  
*His limbs to cruel Flames expos'd]*  
*While mingled goares Infection, &c.]*

*Nessus*, attempting to ravish *Deianira*, after he had transported her over the River *Evenus*, was by *Hercules* (yet on this side the River) shot through with one of his poysonous Arrowes; He, to be reveng'd of *Hercules*, cunningly before he dyes, insinuates into *Deianira*, That a shirt dipt in his Blood, and sent to her Husband to be put on, would reclaim his love from others, and regaine his languishing Affection towards her. Which advice she beleieving presently puts in execution, and sends a shirt dipt in his Blood, (not thinking of the poyson mixing with it) to her Husband, which, (when he had put it on) cleaving to his flesh, consum'd him with burning Tortures; He in this Agony causes

a tu-

a funerall Pile to be built on the Mountaine *Oeta* in *Thessaly*, and laying himselfe thereon, commanded the same to be fired, and so burnt himselfe alive. *Vid. Ovid. Met. l. 9.*

(21) *A Boare Ancæus life, &c.*] *Ancæus* was one of those who adventured with *Meleager* in the hunting of the *Chalidonian Boare*, by whom he was slaine. *Vid. Ovid. Met. l. 8.* Of whom likewise it is said, that a Boare breaking into a Vineyard where he was drinking, and now about to put the Cup to his lips, slew him, from whence came the Proverb, *Multa cadunt inter Calicem supremæq; Labra.*

(22) *His Unckles Meleager slew]*  
*And by the vengefull hall'd doth fall]*  
*Of his enraged Mother, &c.]*

*Meleager* having slaine the *Calydonian Boare*, presented his Head to *Atalanta* (a beautifull young Nymph, who first wounded him, and whom he affected) which *Meleagers Unckles* (*Toxæus* and *Plexippus*) envying at, tooke from *Atalanta* the spoile, at which the enraged Lover slew them both; The Newes whereof is brought to *Althæa*, *Meleagers* Mother, who to revenge her Brothers deaths, throwes her Sonnes fatall Brand, (the Fable of which see in the 8th Book of *Ovid. Met.*) into the Fire, together with which his life consum'd.

(23) *The Boy by Hercules unfound, &c.] Hylas*, the Son of *Theodamas*; a Youth beloved of *Hercules*, who being sent into *Myfia*, to fetch fresh water from the River *Ascanius*, was drown'd in the same; or, as faigned, Rapt away by the Nymphs of the Flood; in search of whom, *Hercules* and *Polyphemus*, went.

— *Hylas*



— *Hylas—quo fonte relictum*  
*Clamantes, ut lissus Hyla, Hyla omne sonaret.*

Calling on *Hylas* in the River drown'd  
That all the Shores did *Hylas, Hylas* sound.

The following Verses, in the Originall, beginning *Idmonem quamvis, &c.* in the end of this *Chorus*, as likewise three others immediately following this Verse—*ignotus jacet inter umbras*. In the middle thereof, I have omitted, as being by *Heinsius* and some latter Critticks justly censured to be none of *Seneca's*, in that they savour of many Illiterate absurdities, and confound times and Stories. Conceiving it an Injustice to charge upon *Seneca* the defects of a Poet-  
after.

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ANNO.

# ANNOTATIONS

## Vpon the fourth A c t.

(1) *What ever Poisons Libya's scalding sands, &c.* ] *Libya* is a Country of *Africa*, taken sometimes for all *Africa*, that part thereof which borders upon *Egypt* being fertile though a desert, in poysonous simples, and venomous Serpents, which (as *Ovid* faines in 4. *Met.*) first sprung from the drops of Blood falling from *Medusa's* Head newly dissected, as the same was transported by winged *Pegasus* over that Region, or as others, from the Blood of the slaine Gyants; But Naturalists more truely report, that those Countries which are infested with too much heat or cold, are ever fruitfull in such hurtfull Productions.

(2) *What Taurus, &c.* ] *Taurus* is a Mountaine of *Asia*, or rather a continued Ridge of Mountaines linked together, and running from the Mountaines *Scordisci*, and the Borders of *Cappadocia*, unto the uttermost Bounds of *Cilicia*.

(3) *Hither descend the Snake that seemes to lie*  
*Like a huge Torrent Rowling crosse the skie*  
*In whose Immense folds, &c.* ]

This was that Dragon which was slaine by *Cadmus* in *Boetia*, when he was sent by *Agenor* in tearch of his Sister, Made a Constellation, consisting of one and thirtie Starres, and placed betweene the two Beares, which, with his sinewy flexures, he seemes to infold, the lesser with his head and

and Neck, the greater with his Taile. By the one of which it is said, the *Achaians*, by the other the *Sydonians* were us'd to sayle. Of which likewise *Ovid*:

*Magna Minorq; Fera, quætrum regit altera Graias  
Altera Sidonias, miraq; sicca, rates.*

Trist. l. 4.

Great and lesse Beare, of which, through Seas rough Tides,  
This Grecian Ships, that, (both dry) *Sidon's* guides.

(4) *His griping Hands let Ophiucus loose*] *Ophiucus* is a Constellation consisting of 17 Starres (as the *Scholiast* of *Aratus* writes) so called, in that in his hand he seemes to hold or graspe a Serpent (which is likewise made up of 30 Starres) conceived to be *Æsculapins*, *Hercules*, or *Promethens*, converted into that Constellation, commonly called *Serpentarius*. *Vid. Hygini Poeticon Astronomicon.*

(5) *Python that durst assaile two Heavenly Powers*] *Python* was sent by envious *Juno* as a Plague to pursue *Latona*, when great with Child of *Phabus* and *Diana*, and afterwards was slaine by young *Apollo*.

(6) *Hydra with all those Serpents, &c.*] *Hydra* was a Serpent, faigned to have many Heads which *Hercules* incountring with: And cutting off some of her heads, in the roome of each of those cut off, sprung two more, multiplying by their owne Ruine; the growth of which, *Hercules* at last, by cauterising the wound, prevented, and so slew this Monster, which was afterwards made a Celestiall sign, being a Southerne Constellation, extending his head towards the signe called the Great Dog, or *Sirius*, his middle under the Lyon, and his Taile toward the Centaure or *Chiron*. *Vid. Arat. Scholiast.*

(7) *What-*

(7) *Whatever on impervious Eryx grows*] *Eryx* is a Mountaine of *Sicilia*, so called from *Eryx* the Sonne of *Bastor* and *Venus* sacred to her, of which she was called *Erycina*. At this day it is called *Monte di Trapani*, as being not farre from *Drepanum*, now called *Trapani*, and betwixt that and *Panormus*, now called *Palermo*.

(8) *What Caucasus stain'd with Promethean blood*] *Caucasus* is a Mountaine of *Scythia*, beginning from the Mountaine *Corax*, and with one Ridge parting *Colchos* from *Iberia*, with the other *Iberia* from *Albania*, and so running to the *Cerannian* Mountaines. To this Hill was *Prometheus*, as the Poets fabled, bound for stealing fire from Heaven. Of whom see more hereafter.

(9) *The Warlike Medes.*] There be some, who would charge our Author with an Anacronisme, in that he brings in *Medea's* Nurse speaking of the *Medes*; who, as they would have it, tooke their Denomination from *Medus* the Sonne of *Medea* by *Aegens*; but the Name of *Media* is more antient, being so called from *Madas* the Sonne of *Japhet*, who as *Sleyden* writes, was sent thither by *Nimrod* to plant, about 150 years after the Flood, where he layd the Foundations of that antient Empire called after his owne Name. *Vid. Josephi Antiquit. Judaic. l. 1.*

(10) *What flying Parthians use*] *Parthia* is a Country of *Asia*, bounded, as *Ptolomy* describes it, on the West by a part of *Media*, on the North by *Hircania*, on the East by *Aria*, on the South by *Carmenia deserta*. Whose Inhabitants for their manner of Fight were Notorious, who in a counterfeited flight discharged their Arrowes backward upon their pursuing Enemies.

(11) *The Wealthy Arab*] Those of *Arabia felix*, *Arabia* being divided into three Portion; viz. *Petrea*, *Deserta*, and *Felix*. *Arabia Petrea* is on the West bounded with part of

of Syria, on the North with *Palestina*, *Jndia*, &c part likewise of Syria, on the South *Sinu Arabico Interiory*, on the East partly by *Arabia felix*, partly by *Arabia deserta*: The last of which, on the North is terminated by *Mesopotamia*, along the River *Euphrates*, on the East by *Babilonia*, and part of the *Persian Gulfe*, on the South by Mountains running along the Borders of *Arabia felix*, on the West by part of Syria and *Arabia Petrea*. *Arabia felix* hath on the North *Arabia Petrea*, and *Deserta*, and part of the *Persian Gulfe*: On the West *Sinus Arabicus*, on the South the Red Sea, and on the East part of the *Persian Gulfe*, as farre as the *Promontory Sagarus*. Vid. *Ptol. l. 5. Cosm.*

(12) and (13)

*Those juices which the Noble Sweves inclin'd*  
*Near the cold North in Groves Hercynian find*

The *Sweves* are a People of *Germany*, who although (as *Tacitus* reports *de moribus Germaniae*) they are by one generall Name called *Suevi*, yet are they not one Nation. Of these the most antient and noble (as he sayes) were the *Semnones*, who accounted themselves as the head of the *Suevians*. The Posteritie of these, inhabited that Northerne Tract of *Germany*, which is at this day called *Swaben*. *Penninus* is of opinion, that the *Swedes* and these were one Nation, there being but one letters difference in their names; but others thinke otherwise, and most make them the offspring of the *Suiones*, or *Sueones*, the antient Inhabitants of that Land, which is at this day called *Swethland*, and not of the *Suevi*, or those of *Swaben*. *Hercynia* is the most celebrated Forrest of *Germany* (if not of the World) of which thus *Pliny*: In the Forrest of *Hercynia*, there are mightie Oaks which seeme to be untouched with the Injury of time, of

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equall

equall Birth and Age with the World, with the encountering of whose spreading Roots whole Hills are lifted up; And when they runne above ground, writhing themselves into such Arches, that Troops of Horse may passe under them. Seated (according to Ptolomy) in the very middl<sup>st</sup> between *Gabrita Sylva*, and the Sarmacian Mountaines.

(14) *Æmonian Athos*] *Athos* is a mountaine and Promontory of Thessaly, called *Æmonian*, *Æmonia* being a name of Thessaly deriv'd from *Æmon* the sonne of *Ducalion*, as Thessaly from *Thessalus* the sonne of the said *Æmon*, at first called *Pyrrhea*, from *Pyrrha* the wife of *Ducalion*.

(15) *Pangæus Top*,] *Pangæus* is a Promontory of Thrace, respecting Macedonia. So *Pliny* makes it. Others a Mountaine of Macedonia neare to the City of *Philippi*. *Ortelius* sayes it was likewise called *Pieria*; and antiently *Carmauius*.

(16) *These Tygris nourish'd*] *Tygris* is a River arising in the greater Armenia from a cleare spring in a plaine ground, whence running and passing through the lake *Arctusa*, he meetes with the Mountaine *Taurus* in his way; at the foot whereof in a Cave he sinkes under ground, and arises againe on the other side of the mountaine, from whence maintaining his course through *Thospita Palus*, he waters a great part of Asia; and at length with two divided streams, falls into the Persian Golfe; a river of a most swift and violent Current, whence it takes its name; which in the Persian Tongue signifies an Arrow. Now called *Tigill*.

(17) *The fam'd Hydaspes*] *Hydaspes* is a River of India, arising from the Mountaine *Imaus*, and falling into the great River *Indus*, celebrated for the Treasure of his streames.

(18) *And Bætis whence it's land a name did get.*] *Bætis* (now by the Spaniards called *Gnaualquivir*) is a River of Spaine.

Spaine, running through that part thereof which in ancient times was called *Hispania Basica* from the River, now, Granado; discharging his Streames into the Spanish Ocean.

(19) *Birds of inauspicious flight.*] In the Originall it is *obscuras aves*, referring to the nature of the Fowles, as the Kite, Jay, Night-Raven, &c. (as followes) which were *Aves inauspicatae*. And so the version may passe.

(20) *Darke Chaos, &c.*] *Chaos* by the Poets is diversly taken; sometimes for the Aire, sometimes (as here, and in the beginning of the first Act, is meant) for the Infernall Mansion. Properly for that confused Masse, out of which, this Mundaine Fabrick, by the Act of Love, was educ'd, call'd by the *Platonists* the undigested World. Some Philosophers (though otherwise famous) have dreamt that this *Chaos* was companion with *Demogorgon*, and assistant to him, to the end that if at any time he should have an intent to produce Creatures, he might not want matter. As if hee, that could give forme to divers things, could not as well produce matter to informe. *Boccace Geneolog. Deorum.*

(21) *Where sooty Dis resides*] *Dis* with the Latines was the same as *Pluto* with the Greeks, so call'd (as *Cicero* intimates in his second Book *De Natura Deorum*) from the opulency and treasure of the earth, as from which all things take their originall, and into which at last they are againe resolv'd; And therefore (as he sayes) *Omnis vis terrena atque Natura, Disi Patri dicata est.* And may be the same (for ought I know) with the *Demogorgon* of the Hermetick Philosophers.

- (22) *From his wheeling Rack]*  
*A while releas't, rest let Ixion have]*

*Ixion* attempting to force the Chastity of *Juno*, *Jupiter* substituted a Cloud in her likeness; of which, hee was reported to beget the Centaures; when afterward boasting that he had knowne the *Queen* of the Gods, he was for that struck downe to Hell with a Thunder-bolt, and continually turned about upon a restless wheele; to which he was bound fast with Snakes.

(23) *And Tantalus sup free the fleeting Wave. ]* *Tantalus* either for that when he feasted the Gods, he set before them the limbes of his Sonne *Pelops*, (in a most inhumane manner) as part of the Banquet, or else in that being admitted to the Councell of the Celestialls he revealed their secrets, was thrust into Hell, and set up to the Chin in the River *Eridanus*, where thirsting, and hungry, he vainly catches at the flying streames, and dangling fruit which avoids his reach.

(24) *Let Syphis his Torments finde no ease. ]* *Syphis* was the Sonne of *Eolus*, and Father of *Creon*, and therefore *Medea* wishes a continuation of his Torments, who infesting *Attica* with Robberies, was at last slaine by *Theseus*, and feigned in Hell to rowle a weighty stone up a steep Hill, which still when at the top tumbles downe againe upon him.

- (25) *You who in perforated Vrnes, still vaine]*  
*Still vaine successelesse Toile deludes, &c. ]*

These were the fifty daughters of *Danaus*, who of their Grandfather *Belus* were called *Belides*; these by the appoint-



ment of their Father slew their Husbands the sons of their Uncle *Egyptus*, the first night they lay with them, (and therefore here especially call'd upon by *Medea*) for which they are said to be punished in Hell by pouring of Water into a vessell full of holes, which they drew up likewise with Buckets pierced or bored through in the same manner.

(16) *Drench'd both the Beares in the forbidden Deep.*] The greater Beare called *Holice*, and the lesser *Cynosura* are two Constellations included within the Artick Circle, into which the Poets feigned *Calisto*, and her sonne *Arctas* were by the favour of *Jupiter* converted: which *Juno* maligning intreated *Tethys* and *Oceanus* that they would not suffer them (as other starres) to set in their Waters. (It being the opinion of the Ancients, that the setting stars did descend into the Sea) upon which her request, they were interdicted the Ocean; yet by *Medea* (as she here boasts) notwithstanding drench'd in the forbidden Waves, *Vid. Ovid. Metam. l. 2.*

(17) *To thee this Wreath of nine]*  
*Embroided Serpents, &c.]*

With a Wreath of Serpents the Witch *Erietho* Crowns herselfe in *Lucan. l. 6.* The number Nine by the *Pythagorians* was held sacred, and the perfectest of all Numbers, as consisting of three Ternaries, each of which is divided into three Unities, and therefore in holy Ceremonies (as in Magicke Rites) the ancients superstitiously conceived that the Deity was affected with its imparitie. Of the Magicall vertue of Arithmetick or Musickall Numbers, see *Del Rio, Disquisic. Magic. l. 1. c. 2. Quæsp. 2.*

- (28) *Loe his biform'd limbes, durst band]  
 'Gainst Joves high Empire; bold Typhæus.]*

Of *Typhæus* we have spoken already, here said to have biform'd Limbes, in that the Giants that warr'd against the Gods (of whom *Typhæus* was one) were feign'd to have the feet of Dragons. *Pindarus* in 4. *Olym* calls *Typhon* *ἑκακεφαλῆς*, s. e. *Centescipitem*, hundred-headed.

- (29) *These Plumes found we cast]  
 By rapetfull Harpies as by Zetes chas'd.]*

*Hesiod* makes the Harpies to bee but two in number; *Virgil* three. Their names *Aello*, *Ocyrote*, and *Caleno*, feigned to be winged, with Virgins faces, and Vultures claws; the Mythologie of which, see in *Gyraldus* his *Synagma* 6 *Deorum & Natal. Comes* l. 7. c. 6. These were chas'd away from *Phineus* the old, blind, and needy King of *Paphlagonia* by *Calais* and *Zetes* the Sonnes of *Boreas*, who were said to have wings, (the Fable of which read in the seventh of *Ovids Metamorphosis*) *Propter nimiam velocitatem eorum qui ad Boream habitant*; and for that reason, or their Celenty in Execution of designs may seeme to bee invited by the Argonauticks in the expedition to *Colchos*. Nor doe the names given to those youths unaptly suit with the Sonnes of the Winde, *Zetes* being so called *αἰετός* quod *himium flet*, & *Calais* ut qui *καλῶς* quia *leniter flet*. *Tzetzes* in *lycophron*.

(30) *These*

(30) *Those be the wings the wounded Stymphald Beare, ]  
Slaine by the Shafis dipt in Lernean Goare. ]*

The *Stymphalides* were filthy Fowles, feeding upon mans flesh, taking their name from a Lake in Arcadia; these *Hercules* chac'd away with the sound of a Brazen Instrument, made by *Vulcan*, and given him by *Pallas*; here said to bee slaine by his poysonous Arrowes. *Pausanias* in *Arcadick* reports that in the Deserts of Arabia, there were such kinde of fowles no lesse terrible to Travellers then Lyons or Leopards, who with their Beake would strike through Armour; from whence they found a meanes afterward to take them by inventing a kinde of Coverture for the body, through which when the Fowle had strooke their Beaks, they were there as in a Ginne detayned.

(31) *The Alsars sound, &c. ]* This was a signe of *Hecates* approach (among witches) and answering of their Magicall Invocations, which was alwayes attended with Earth-quakes, and the horrid noise of howling-Dogs. See after what is said at the number 44.

(32) *See Trivia's whirling Carre, &c. ]* *Trivia* is a name of *Hecate*, or *Diana*, of whom wee have already spoken: so called either in regard of her Triple Course under the Zodiack, according to her Height, Latitude or Longitude, or else in that she is said to be President over Crosse Wayes or *Trivia*; The Patronesse of Witches; whose Chariot descending was another Signe likewise of the Concession of their requests. *Vide Ovid. Met. l. 7. de Medea.*

(33) *Vext with Thesalian charmes, &c. ]* *Thessaly* was a Countrey famous (or rather infamous) for Inchantments and Magick Arts; insomuch as *Pliny* notes, *lib. 30. c. 1.* That the generall practice of those Arts in that Countrey,

gave a more peculiar Name or Title to *Magick*, being stiled *Ars Thessalica*.

(34) *With strange horror fright]  
The World]*

That the antients were tooke with feare and terrour, at the Eclipse of the Moone is apparent in History, to omit others, I shall onely give one memorable Instance out of *Cornelius Tacitus* in the first of his *Annalls*, which for the good effect it wrought is worthy the reciting: In the Rebellion stirred up by *Perceanus* and *Vibulenus*, against *Blesus* Lieutenant Generall of the Legions in *Pannonia*, in the beginning of *Tyberius* his Raigne, when the Souldiers were in the Height of their disorder, and menaced the greatest outrage. The Moone on a sudden began to be Eclipsed, which the Souldiers (ignorant of the Cause) construed as a Pre-  
 sage of present Ill-Luck, and comparing their Attempts to the Eclipse, were of Opinion, that their succeſſe should be prosperous, if the Goddesse should become bright againe. Whereupon they began with Trumpets, Cornets, and other Brazen Instruments, to make a loud Noyſe; now sad, now joyfull, as the Moone appeared cleare or darke: but when the Clouds rising, tooke from them the sight of the Moone, supposing she had beene hid in darknesse, and utterly lost her light, they began to lament, complaining that that portended their labours should have no End, and that the Gods turn'd their Faces from their Wickednesse. Whereupon *Cesar Drusus*, who was sent by the Emperour to appease them, and whom in a hostile manner they had invironed in the Campe, thinking it fit to make his Advantage of their Fears, so wrought that he composed the Sedition, and caused the Ring-leaders to be put to death. *A Rebellion happily ended!*

(35) *Whilst*

(35) *Whilst thy Extreames to ease, O Great ]  
Ditynna, rich Corinthian Brasse is beat ]*

*Ditynna* is one of the names of *Diana*, so called as some conceive, in that she first invented Toyles and Nets for hunting; or as others thinke, assum'd by her in memoriall of the Nymph *Britomart*, her beloved fellow Huntresse, who flying from the Pursuit of her Lover *Minos*, to avoyd his Surprise leapt into the Sea, and fell into a fish-Net, whence she was call'd *Ditynna*, and by that name after worshipped as a Goddesse, which *Diana* likewise in memory of her, vouchsafed to make one of her Attributes.

Of the beating of Kettles, Basons, and other Brazen Vessells used by the Antients when the Moone was Eclipsed (which they did to drowne the Charmes of Witches, that the Moon might not heare them, and so be drawne from her Spheare as they suppos'd) I shall not need to speake, being a thing so generally knowne, a Custome continued among the Turks to this day; yet I cannot but adde, and wonder at, what *Joseph Scaliger* in his Annotations upon *Manilius*, reports out of *Bonincontrius*, an Antient Commentator upon the same Poet: Who affirms, That in a Towne of *Italy* where he liv'd (within these two Centuries of yeares) he saw the same Peece of Paganisme acted upon the like Occasion.

(36) [And here our Author cannot be excused of an Anacronisme, since *Corinthian Brasse* in *Medea's* time, was of no more value then any other, untill (as *Pliny* writes, l. 34. c. 1.) The Citie of *Corinth* being taken and burnt by the Romans in the 156 Olympiall, and 607 yeares after the building of the Citie of *Rome*, divers Brazen Statua's being melted, with other Vessells of Gold and Silver in that gene-  
rall



And o're the Pit a Pile erected, fire.  
 And, the crude victime lay thereon entire ;  
 Then *Perseus* sole-borne *Hecate* appease  
 Wit pour'd on hony wrought by labouring Bees.  
 And (that thy Worke may with successe be sign'd)  
 With Pray'rs propitiate her sterner Mind ;  
 Which done ; Goe from the flaming Pile ; Nor let  
 The Noyse of barking Dogs, or trampling Feet  
 Make thee on that revert thy looke againe,  
 If so, thy Sacrifice proves all in vaine.

(38) *This funerall Torch supplies]*  
*Nocturnall fires, snatch'd from the flaming Pile]*

The *Lamia* of antient times used to burne Lights in their *Nefandous Mysteries*, observed likewise by those of latter times, in whole Conventions (as *Delrius* reports) *Ignis ascensus erat ut plurimum Teter & horridus* ; Nor would any Torch or Brand serve them so well in their infernall Rites, as that which was snatch'd from a Funerall Pile. *Remigius* in his second Booke of *Demonolatreia*, c. 3. relates a most Prodigious story of two moderne Witches, who having digged up two buried Carcases, and burns them to Ashes all but the right Arme of one of them ; made thereof a Torch to give light to their Acts of darknesse ; The fingers ends of the dissected Arme all the while they were about their devillish Work burning with a blew and Sulphury flame : Which when the flame, (their Ceremonies done) was extinguished, remain'd notwithstanding intire, and as if untouch'd by the fire.

(39) To

(39) *To thee our head We tesse with neck bow'd, &c.*] The Gestures, and Actions which were used by the antient Witches in their Ceremonies, *Adorandi gratia* were most preposterous, perpetuated by the Maintainers of their abhorred Arts at this day; who in their Conventions, when they adore the Devill President of their meeting, doe it as *Del Rius* reports, l. 2. Q. 16. with their back towards him, not bowing their heads downward, but tossing them up, and reclining them backward, so that their Chins respect the Heavens.

(40) *That thus O Perfis, &c. Hecate*; so called, being the Daughter of *Perseus*, and Neece of *Jupiter*; or as some will, the Daughter of *Jupiter* and *Asteria*. *Bacchylides* saies; she was ——— *δαδούρη Νυκτὸς μυχαλίδων θεῶν*, Daughter of Torch-bearing, large bosom'd Night.

(41) *He who rues his heavenly theft with still-]*  
*Renewed liver]*

Of *Prometheus* being bound to the Mountaine *Caucasus*; where an Eagle still tir'd upon his Liver we have in part already spoken, a Fable sufficiently knowne, yet was he at length by *Jupiter* releast from thence, though the God to save his oath caus'd one of his fingers to be bound with a hoope or Ring of Iron made of a peece of his Chain, and in it a stone taken from the Mountain to which he was bound. From hence (as *Pliny* writes in the *Proem* of his 38 booke) came the Custome of wearing Rings, in memory of *Prometheus*, at the first made of Iron, and so along time worn by the *Romans* afterward of gold. *Vid. Salmuth. Pancir. l. 1.*

(42) *The Triple-shap'd Chimzra &c.*] *Chimera* by *Fulgentius*, is thus described: A Monster of a triple forme, the fore-parts representing a Lyon, the midst a Goat, and the



hinder parts a Dragon. *Solinus* writes that the Chimera was not a Beast but a Mountaine of Lycia, ejecting flames from the top thereof, neare which Lyons were wont to harbour; in the midst were fields in which Goats us'd to feed, and the bottome was infested with Serpents. *Lycophrons Paphrastetes* sayes otherwise, who makes Chimera to be a woman of that name, the Daughter of *Amisodarus* Governour of Lycia, who with her two Brothers *Draco* and *Leo*, having seiz'd upon certaine Straits or Passages, spoyl'd and slew all that travelled that way. These 3 in that they joyn'd together unanimously to the Ruine of others, gave occasion of the Fable of this triple-shap'd Monster, as the usuall ordering of their Forces, the posture of their shapes. For in the Front, or Van, *Leo* still fought, in the midst or battell, *Chimera*, and in the Reare *Draco*. *Bellerophon* having vanquished these in fight, was therefore faigned to have slaine this Monster. *Vid. Plut. in l. de Virtutibus Mulier de Bellerophonie et Chimera.*

(43) *Medusa's Gall, &c.* ] *Medusa* was the daughter of *Phorcus*, who had besides her two other Daughters, their names were *Euriale* and *Sthenio*, these inhabited the Islands called *Dorcadæ* in the *Æthiopick* Sea opposite to *Hesperides*; they were said to have but one eye in common amongst them, Snaky Tresses, Tuskes like Boares, Brazen hands, and Golden wings. Some say they were all of admirable & equall form, and beauty, & on whom who ever looked, were strook with admiration, and stupifying astonishment; from whence sprung the Fable, that the sight of them converted men into Stones. Called *Gorgons* (as some think) of their nimbleness and agility. There be who report (if this be not the greater Fiction) that in Libya there is a kinde of Beast call'd a *Gorgon*, not much unlike to a Sheep, his head shaggy with haire hanging over his eyes, when shaking his haire from his eyes, and erecting his head, hee kills those that see him, with his  
very

very look. The haire of *Medusa* ( which was once her greatest ornament ) was by *Pallas* converted into Snakes, as a punishment inflicted upon her for suffering her selfe to be abused by *Neptune* in her Temple : Her Snake-hair'd-head was after ward cut off by *Perseus*, and by him in the Constellation is held forth, called the Devills head, and *Caput Argol*. Vid. *Ovid. Met.* l. 3. & 4. *Natal. Comet.* l. 7. c. 12.

(44) *Our Prayers are heard; thrice Hecar' barked aloud]*

*Thrice with sad flames her sacred fires she show'd.]*

*Medea's* Prayers are ratified by the barking of *Hecate*, and her Hell-hounds, ( for no better attendance doe the Poets allow her then a company of howling Curres, one of the signalls of her approach, which is thus exprest by *Virgil* l. 6. *Æneidos*.

— *Mugire solum & iugacapta moveri*  
*Sylvarum; visaque canes ululare per umbram.]*  
*Adventante Dea* —

The Center bellow'd, the Woods bow'd their Crown,  
And Dogs were heard run howling up and downe  
At *Hecates* approach. —

As likewise by Fulguration, and the sad light of her Infernall Fires, which was another token of her comming. Yet the Poets make the unusuall and suddaine splendor of Flames to be a generall signall of the Adventon of any of the Deities as well as of her. For so *Claudian* l. 1. *de Rap. Pros* designs the approach of *Phabus* : So likewise in his fourth of his *Metam.* *Ovid* ushers the comming of *Bacchus*, and *Plautus* in *Amphytrione* the appearance of *Jupiter*  
(45) *Bloudy Mazas]* Meant by *Medea*, hurrying up and downe like a frantick Bacchanall.

(46) *Through Ganges Forrest.* ] Some Forrests of India neare Ganges, the greatest River of that Countrey, which it divides in the middl't, taking his rise from the Scythian Mountaines, the Northerne Boundures of India.

# ANNOTATIONS

## Vpon the fifth A c T.

- (1) *Would an Issue from my Wombe ]  
As numerous as Niobe's had come, &c ]*

OF the number of *Niobe's* Children there be severall reports, *Homer* reckons but seven ( sons and daughters ) *Euripides* foureteen, *Sappho* eighteen, *Bacchilides* and *Pindarus* twenty; others say they were but three in all. *Tzetzes* yet reckons seven sons and seven daughters by their names; viz. the sons *Sypilus*, *Agenor*, *Phadimus*. *Ismenes*, *Euphytus*, *Tantalus*, *Damasithon*. The Daughters *Neera*, *Cleodora*, *Astioche*, *Phaera*, *Pelopia*, *Engige*, and *Chloris*. Of the death of her and her children, and her conversion into Marble, see *Ovid's Metam.* l. 6. *Pausanias de Arcadicis*. *Palaephatus de non credendis fabulis*.

- (2) *Thus with this Victime, we appease ]  
Thy injur'd Ghost. ]*

This said, she kills one of her Children, as a Sacrifice to her Brothers Ghost. *Alciat* hath a pretty Embleme taken from *archias* the Greek Poet, upon the Statue of *Medea* killing her Children, in whose Bosome a Bird built her nest.

*Colchidos in gremio nidam quid congeris ? eben  
Nescia cur pullos tam male credis avis ?*

*Dra*

*Dira parens Medea, suos savissima Natos*

*Predidit, & speras parcas ut illa tuos?* Embl. 54.

Poore Bird, that know'st not where thou builst thy nest!  
Trust'st thou thy young ones to *Medea's* breast?  
Her cruell hands, shed her owne Childrens bloud,  
And dost thou hope that she will spare thy brood?

Yet *Ælian* in the fifth Book of his Various Histories, ca. 21.) seemes to assoile h<sup>er</sup> of the murder of her children; there be some (sayes he) who report that the rumour concerning *Medea* is false, and that not she but the Corinthians made away her children, that Tragicall Fable owing its originall to *Enripides*, who at the request of the Corinthians, transferr'd the murder of the Children from them to their Mother; Truth in proesse of time giving place to Fiction; who sayes further, that it was a common fame in his dayes, that the Corinthians us'd to offer Expiatory Sacrifices as a Tribut to the Ghosts of the slaine Children.

(3) *Goe mount the skies, and by thy flight declare*]

*(If thou unpunish'd goe'st) no Gods there are.]*

From Corinth, drawne by her winged Dragons, *Medea* flies to Athens, where she married *Ægeus*, and had by him a sonne called *Medus*; whom likewise afterward, (attempting to poison his Sonne *Theseus*, that so the Kingdome of Athens might descend to her Sonne *Medus*, and being detected) she leaves, and by flight returnes to *Colchos*, which (her Father being dead) she recovered, and (as *Symonides* writes) the Kingdome of Corinth likewise: who though in her life so wicked, yet after her death was by the Colchians honoured with Divine Rites, who Dedicated a Temple to her Memory, into which, in regard of *Jasens* Ingratitude) no men were permitted to enter.

FINIS.

